MY[illegible]

[illegible]

REVEL[illegible]

OF

The Explica[illegible]

Application of [illegible]

Extra [illegible]

[illegible] names [illegible]

Metaphors [illegible]

Scripture.

BY

RALPH [illegible]

MARKE [illegible]

Unto you it is given to [illegible] of the Kingdome of God [illegible] which are without [illegible] Parables.

LONDO[illegible]

Printed for [illegible]

Fountain in Fa[illegible]

M

TO THE
REVEREND
My much Honoured
Friend,
Mr *George Hughes*,
Preacher of the Word of
God in *Plymouth*.

Reverend Sir,

IF Alexander were so much ingaged to Aristotle, as that it became a Question whether he ought not more to love the

Gen Pic 15 Dec 39 Norman = 1647
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to his father Phillip; *and that onely because he learnt him ſome* naturall Philoſophy: *how much more am I obliged to you, whoſe* Miniſtry *God did principally uſe to teach me the knowledge of* ſelfe *and* Chriſt, nature *and* grace. *Beſide the addition of many other* (not common) *favours and pledges of your* heart love *toward me, which ſtill ſtand before me as* Memoriall-Pillars *ingraven with this Motto,* Acknowledge with thankfulneſſe. *I cannot forbeare to mention, how after your long and ſore* travell in birth till Chriſt

was formed in me, *your ſoule revived to ſee that a* Man-child (*and if I miſtake not*) *your firſt-borne in that* * *Countrey*) *was delivered from the* belly of Hell *into the* lappe *and* boſome *of* Jeſus Chriſt. *And as your paine was great till I was brought in to the faith, ſo your care was not little when I was brought in, to bring me up in the faith*, being gentle to me as a nurſe which cheriſheth her children: *yea and I can beare you witneſſe, how you* exhorted, comforted, *and* charged me that I would walke worthy of

* Dorſhire.

God

God who had called me to his Kingdome and Glory. *I thinke I may truly ſpeake it, and it will be no Hyperbole,* that you were ſo affectionately deſirous of me for
1 Theſ. 2. 8 Jeſus Chriſt, that you were willing to have imparted to me not onely the Goſpell, but your owne ſoule alſo, becauſe I was deare
2 Cor. 3. 1, unto you. *But* need you any Epiſtle of commendation from me? *No.* Yet I am your Epiſtle to be known
1 Cor. 4. 15 and read of all men. *For* though I had ten thouſand inſtructors in Chriſt, yet but one father; for in Chriſt

Ieſus

Iesus you have begotten me through the Gospell. *And I cannot but acknowledge to you, that (which* Paul *could claime from* Philemon *as his due)* I owe you not this onely but my selfe besides. Philem. 19

Sir, duty (which is nothing else but a Tie *to something* due) *hath drawne this from me. And for an* earnest-penny *to you, and a* witnesse *to the World how much I am yours, I have* Dedicated *this little Booke unto you; which that it will be entertained by you,*

as

The Epiſtle

as 'tis intended by me, is not doubted by

SIR,

Your own ſonne in and according to the faith of the Goſpell

RALPH VENNING.

TO

TO
The Reader.

Courteous Reader,

THis ſaid of *Scripture*, that it is deepe enough for an *Elephant* to ſwim in; and yet ſhallow enough for a *Lambe* to wade through; I have thought it ſafer to wade then ſwim: for having ſeen many an *Elephantine* wit ſwallowed up in the depth of *Scripture myſteries*, I durſt not adventure into the *bottomleſſe* Ocean; the *unſearchable* ſecrets which lie

lie hid therein; eſpecally being taught μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. Its Engliſhed *Rom* 12.3. And I confeſſe that the meaſure of my faith would not, could not lanch into the deepe, but contents it ſelfe to wade in the ſhalloweſt places; which I found ſo deep, that the water had runne over
Gen.1.2. my head, had not *the Spirit of God which moveth on the face of the waters*, held me up by the chin. I ſee there are δυσνόητα things hard to be underſtood, which I ſhall admire in the
Act 2.3. *Myſtery*, till I ſee them in *Revelation*. Such as I have I freely give, having freely received;
Mat.10.8. for I thinke that among the Saints, as *all things were*, ſo *all things* (eſpecially the diſcove-
Act 4.32. ries of God) *ſhould be common*. *Talents* muſt not be *nepkind* up; *Revelations* muſt not be *ingroſſed*;

ſed; *graces* muſt not be *monopolized* and locked up in private breaſts; *Light muſt not be hid under a Buſhell*: for *cum grano ſalis* the verſe will paſſe. Mat. 5.15.

Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter.

Let that be,

Thy knowledge's of no uſe, unleſſe thou ſhow
To other men what thou thy ſelfe doſt know.

I would not therefore eat my *morſels* alone, but ſhall willingly keepe *open houſe*, and make them common to all commers, and ſhall rejoyce to have all the world *fellow-commoners*, to take their part and dip in the ſame diſh with me. That which I have to ſet on the *Table* is a diſh of names, which though for their outſide they looke like *dry bones*, yet within they are full of Iob 31.17.

marrow

marrow and *ſweetneſſe*. I have broken ſome of them up that they might be *edible*, and doe here preſent them to the world to ſee and taſte if they be not ſo. I have at this time made choice onely of a few, moſt of which I have to my utmoſt illuſtrated with ſuch *Epithites* as the *Scripture* it ſelfe gives them. Much more might have been ſpoken to all, both for explication and application, wherein they are *parallell*; as alſo concerning their diſparities and diſproportions, either in *exceſſe* or *defect*. But this for an Eſſay may ſuffice. That I have conſulted others both dead and living, and received ſome aſſiſtance from them, I willingly acknowledge; for I would not in the leaſt *owne* that for *mine* which is not *mine owne*. If this be bleſſed of God

to doe any ſervice, I ſhall willingly (as time and ſtrength ſhall be given me) offer a ſecond part unto thy view.

Thus, *Courteous Reader*, thou haſt an account of what I have done, and why; I know not what to adde, but to promiſe thee my prayers, and to requeſt thee for thine to God for a bleſſing; that it may bring glory to him, and good to thee, which is all that is aymed at by

Thy friend and ſervant

in and for Ieſus Chriſt,

RALPH VENNING.

THe Authour not having time to attend and correct the Presse desires you in looking over the Booke, not to overlooke the faults escaped without mending them. Some of the most materiall are these.

p. for page, c for columne.

PAge 3.c.1. *for* nor Fish for Serpents, *read* nor Serpents for Fish. *In margin* for Matth.17.19. *r.* Matrh.7.9. p.7.c.1. *after* sons of yesterday, *adde* and to morrow returne to their mothers wombe, the grave. p.8.c.2. *for* Gods hold, *r.* God holds, p.20. c.2. *for* make take, *r.* may take, p.22.c.1. *for* precolated, *r.* percolated, p.26.c.1. *for* relish with, *r.* well, p.37.c.1. *for* deeply, *r.* duely, p.46.c.2. *for* his quarters, *r.* greatnesse, p.51.c.1. *hard* must not be read with words, but with arguments, p.56 c.2. *for* after them, *r.* aske them, p.69 c.1. in margin *pro vertitur*, r. *terretur*, p 86.c. 2. *for* secret Oyntment, *r.* sweet, p.107 c 2. *for* where they should goe, *r.* where should they goe.

Mysteries

MYSTERIES AND REVELATIONS.

Concerning GOD and CHRIST, or GOD in CHRIST.

I.

God and Christ, and God in Christ is called a Father, Isaiah 9.6: Eph. 1.3.

Father.

The Mystery.	The Revelation.
Prov. 23. 22. 1. A *Father doth beget children.* And hence 'tis that *Fathers* are called *Fountaines*	1. *God in Christ hath begotten us.* God is the *Fountaine* from whom our being and wel-

Psal. 68. 26.

1 Pet. 1. 3.

raines, becauſe that out of their loines as from a wel-ſpring, the *ſeed* ſcaturiates and flowes forth. A *Father* is alſo called a *Root*, becauſe from him the children ſpring up as ſo many branches.

Mat. 3. 10. to the root that is, to *Abraham.*

2. *Fathers name their name upon their children.* This is and was uſuall; as appeareth from what *Elizabeth* her couſins told her when ſhe called her ſonnes name *John.* So *Jacob* would have *Joſephs* ſonnes named after his and his fathers name.

Luke 1. 59, 60, 61.

Gen 48. 16

3. *Fathers are very tender hearted to their children.* Hence they have the name of fathers; becauſe of the propenſity of their wils, and the propitiouſneſſe of their good wils to them. They carry them in their boſomes as nurſes. His *Father* loveth him,

אב ab אבה

Num. 11. 12. Gen. 44. 20

well-being ſprings forth. We are his off-ſpring, the iſſue of the word of his mouth. God in Chriſt is the *Root* which beareth us; in which we ſtand and grow. We are the begotten of God in Chriſt.

Acts 17. 28, 29. Rom. 11. 18.

2. *God cals all his children by his Name.* Hee puts his owne name upon them, and *Chriſt* names his name upon them alſo. And hence tis (I ſuppoſe) that God is ſo *jealous* for his people, becauſe his *Name* is upon his people; and he doth it for his Names ſake.

Num. 6. 27 Rev. 3. 12.

3. *God in Chriſt is very tender hearted to his children.* He ſets his eye and his heart upon them. God ſuckles his children and milkes many a drop of love from his breaſt into their mouth. He dandles them upon his knees, emboſomes them in his

Psal. 103. 13.

him. A *Father* pitieth his child; He is full of bowels toward his children; all which are expressions of much affection, and denote the setting of the heart upon children.

4. *Fathers defend their children* from wrong and injury. The Ancients did expresse this fatherly care *Hieroglyphically* by the fish *Glanis*, who is very industrious and diligent in hiding her *spawne* and covering it; thereby to keepe and preserve the young ones from being made a prey.

5. *Fathers doe maintaine their children, and finde them meat, drink, and cloathes.* They doe not give them stones instead of bread, nor fish for Serpents, but meat to live on. Neither doe they suffer them to goe naked, but cloth

Mat. 17. 19

ἔρτοι ἐπιούσιοι.

his very heart. He loves them, he pities them, his bowels do yerne towards them. He smiles on them, and falls on their necks to kisse them. So kind is their Father.

Psal. 103. 13. Esay 63. 16. Jer. 31. 20. Luke 15.

4. *God doth protect and defend his children* from Satan, Sinne, the World, and wrath to come. He hides them in the hollow of his hand, and covers them with his *wing*. He is a *Sanctuary* to them to defend them from wrong. *He that toucheth them toucheth the apple of his eye.*

Psal. 57. 1. Esay 8. 14. Zach. 2. 8.

5. *God in and by Christ maintaines his children.* He leads them into his banqueting-house; sets his sweet meats before them; feeds them with the *Kidneys* of Wheat; makes them a feast of fat things, with Wine on the Lees well refined;

Cant. 2. 4. Deut. 32. 14. Esay 25. 6.

clothe them as becommeth children.

fined; and *sauceth* all their meat with love. He clothes them with wrought Gold and Needleworke; with the white Linnen of Christs righteousnes, and *embroiders* it with all graces. Psal. 45. 13, 14.

Prov. 4. 1. & 13. 1. Heb. 12. 6, 7.

6. *Fathers doe teach and instruct their children.* And that
1. By admonition.
2. By correction.
Both which are not onely expedient, but for the most part necessary to the tutoring and disciplining of children. And the same word both in *Hebrew* and *Greek* which signifies to instruct, signifies also to correct. *To instruct by correction, and to correct for instruction.*

6. *All Gods children are taught of God.* Esay 54. 13

Both by { admonition and correction.

And indeed the Saints learne most of their *experimentall* knowledge under the rod in the Schoole of correction. Admonition teacheth them to believe by what they heare; but correction by what they see and feele. *They are corrected for instruction, and they are instructed by correction.* Rom. 5 3, 4

יסר *instruct*

2 Cor. 12. 14. Gen. 25. 5, 6.

7. *Fathers provide for their children.* They lay up for, and leave to their children estates, portions, and inheritances. *Abraham* gave an inheritance

7 *God gives his children rich portions.* All things for this life, and that which is to come. God gives them all his estate, that is, *Heaven* and *Earth.* 1 Tim. 6. 17.

and

tance to *Isaac*, and to his children by *Keturah* he gave gifts.
Ios.15.19. And *Caleb* gave to his daughter the South lands, and also upper and neather Springs of water.

and though they be as if they had *nothing*, and yet they possesse *all things*. God, Christ, the Spirit is their portion; their lines are fallen in a wealthy place, for they are joynt heires with Christ. Psal.16.6. Rom.8.17

The *disparity* betweene *God* and *Fathers*; or the *transcendency* of *God*, and *deficiency* of *Fathers*.

1. FAthers *do sometimes* (having their hearts hardned, and their bowels straightned by sinne) *forget and neglect their children. Abraham* may be ignorant of them, and *Isaac* may not know them. The mother (*and the Father also*) may forget the fruit of the wombe, and the seed of the loines, and become cruell as the *Ostrich* in the wilderneſſe.
Esay 64.16
Esay 49.15
Lam.4.3.

1. BUt *God doth never forget his people*. His is alwaies a Father that loves, takes care, and provides for them. God lets their sinnes slide out of his memory; *He will remember them no more*; but as for them, they are ever deere and precious in his eye. God wil never be unmindfull of his people, *never leave them to the wide world*.
Jer.31.34.

2. Other- 2. But

2. *Otherwhiles Fathers doe cocker their children*; and spoile them by being fond of them. They spare the rod and spoyl the child.

3. *Fathers* (when they instruct their children) *can onely speak the word to them, they cannot speak it into them.* 'Tis not in their power to mend them by speaking to them; they leave the heart unreformed. They may charge them not to offend, but cannot keepe them from offending; as doth appeare by the sons of *Eli.*

Mat. 21. 28 29.

1 Sam. 2. 23 24, 25.

4. *Fathers cannot provide an equall portion for all their children.* They cannot give all to all; they usually give their heire the most, and serve the rest like *younger brothers*, who must shift for themselves, and live

1. *But God never cockers his people.* God is not fond of them. He knows how and when to strike them, as well as he doth to stroake them.

3. *But God* (when he instructs his people) *doth not onely deliver truth to them, but them to the truth.* He speakes them to be and do, as they ought to be and doe. He writes his heart in their heart, and as he would have them, so he makes them. He changeth the heart by his words speaking. Hee chargeth them not to offend, and keeps them from offending.

Ezek. 36. 16.

4. *But God divides to all alike, he gives all to all.* God gives the least member, the youngest child as great a portion as he gives to the head and heire himselfe; for they are all *coheires* with Christ, and have all

Rom. 8. 1

live by their wits, by their Swords, &c.

5. *Fathers are but for a time*; they goe hence, and are seen no more. *Fathers are but sonnes of yesterday.*

all the same kingdome, glory, Heaven, and happinesse.

5. *But God is a living God, even to eternity.* He is Father of eternity, in eternity, and to eternity.

II.

God and Christ, and in Christ, is called a Fountaine.

Jerem. 2. 13. Zech. 13. 1.

Ezek. 36. 16.

Fountaine.

The Mystery.	The Revelation.
Gen. 7. 11 1. A *Fountaine is the spring and head of waters.* 'Tis the wombe in which waters are conceived, and from whence they issue and streame forth. A Fountaine is the rise and beginning of waters.	1. God *is he from whom* (as from a Fountaine) *flow all our Rivers of joy and consolation.* God is the spring, the beginning, the rise, the head of all the waters of life.
Prov. 8. 24. 2. *A Fountaine denotes abundance and ful-*	2. *God and Christ have* Eph. 3. 19. Col. 2. 3. *in abundance*; yea all ful-

Jer. 9. 1. fulneſſe. Oh that mine head were a fountain of tears, that is, full of teares, that I could weepe abundantly. A Lam. 2. 11. 36 Fountaine hath plenty of waters. Jer. 14. 3. 'Tis very unuſuall to finde Fountaines without water.

3. *A Fountaine is* (not onely capacious but) *tenacious alſo*; for the place which containes the *vapori* is very denſe, hard and well compact, leaſt the water ſhould too *prodigally* diffuſe it ſelfe and ſo evaporate. A Fountaine retaines the water, and lets it goe forth onely at ſome certain paſſage.

4. A *Fountain* (when it hath vent given) * *caſteth forth the waters*. Hence the water is called * living water

fulneſſe of grace, of holineſſe and righteouſneſſe in him. He hath not onely a few droppes of grace and conſolation, but is an *Ocean* of both; containes a whole Sea of goodneſs within himſelfe; Infinite fulneſſe which knowes no heighth nor depth, nor bredth, nor length. His mercies never faile. Lam. 3. 24.

3. *God doth* (not onely containe, but) *alſo retain the waters of life*. Gods hold them in the hollow of his hand; they are bound up in the boundleſſe being of God, and cannot go away from God, but onely thorough one paſſage, and that is Jeſus Christ.

4. *God* (through Christ who is the Fountaine mouth) *is alwaies caſting abroad his waters*; his heart

is

ter from the motion and bubling forth. Fountaines are so *pregnant* and *big-bellied* with waters, that they seem to be in sore travell till they be delivered, and have found a *means*, a veine, a passage through which they may scaturiate to water the world.

עין an eye.

5. *Fountaines do alwaies empty themselves into the lowest places.* They love to glide in the *vallys* of the Earth. Psal. 104. 10.

6. *Fountain water is common to all*; and 'tis to be had freely without paying for it. It was a time of great misery when they paid for their waters. Every man may come to the Fountaine. Lam. 5. 4.

7. *Fountaines yeeld pure and unmixed water.* Dulcius ex ipso fonte petuntur aquæ. Fountaine water is cleare, is alway flowing and running forth. His bowels are so full of goodnesse, mercy, and love, that he seemes restlesse till hee be (through Jesus Christ) powring out the waters of life upon his people. He is alwaies diffusing, imparting and giving forth himselfe to his Saints.

5. *God filleth the humble, and walketh in the lowest of hearts.* Mountainous spirits are resisted, but valley-spirits are watered. Esay 57. 15. Iam. 4. 6.

6. *The water of life* (which flowes from the fountain of Gods breast) *common to all.* 'Tis common salvation to be had without money, or without price. God doth not sell his waters, but gives all freely. Jude 3. Esay 55. 1.

7. *Gods water is pure, and purifying*; cleare, and clarifying. There is no mudde among Gods water, 'tis *chrystall*

cleare, fair, and without mud.

Cant. 4. 15. 8. *Fountaines are pleasant and delightfull.* A Fountaine doth much adorne and beautifie a place, and adde very much to its pleasantnesse.

Jam. 3. 12. 9. *Fountaines do not yeeld fresh water and salt*; fresh water and bitter; well and ill-relished water doth not proceed from the same fountaine.

Esay 58. 11. 10. *Fountaines are seldome dry, their waters faile not.* They are alwaies spending, but never spent. They are like the barrell of Meale, and the cruse of Oyle, that did not waste in using. *They never give out all, though they be ever giving out.*

stall and faire indeed; ἄριστον μὲν ὕδωρ, farre better then Wine.

8. *At Gods right hand* (that is, with Christ) *there are pleasures and delights for evermore.* Therefore Christ is called a fountaine of gardens. Psal. 36. 9. Cant. 4. 15.

9. *There is no salt, tart, or brackish humours among Gods waters*; nothing bitter, nothing ill-tasted flowes from God, but every drop is *Honey sweet.*

10. *Gods breast is alwaies full, though he give sucke every day.* Though his waters flow forth in such abundance, yet his Cisternes are never empty. Gods water is alway living, that is, flowing. Though we spend upon God, hee is not spent by us; he is as full after as hee was before. *He hath not the lesse when he gives us all.*

Though

Though Fountains hold forth much, yet they hold not forth all of God; herein they fall short.

1. *FOuntaines are beholding to ſomething without them* (either Sea or vapours) *for their water*. Though it be there conceived and formed as in the wombe, yet the ſeed is from without.

2. *Theſe Fountaines cannot give life*, though they helpe to maintaine life; neither can they reſtore life to the dead.

3. *Theſe Fountaines cannot fill and ſatisfie.* Though a man drink of them, hee is ſtill thirſty. Iohn 4. 13.

4. *Theſe Fountaines may be filled and ſtopt up*, and ſo yeeld no water: as the well which Gen. 26. 15

1. *BVt God is beholding to none; he is in himſelfe, and of himſelfe.* God is independent upon any (being ſuperintendent over all his) creatures: God takes in nothing from without.

2. *But God is a fountaine of living waters, that is life giving*: and there is nothing better to recover a poor fainting or dying ſoule, then Gods *Aqua vitæ*.

3. *But Gods water ſatisfies the drinker.* He that drinkes thereof ſhall never thirſt more. Iohn 4. 14

4. *But God will not, cannot faile of his fulneſſe or freeneſſe.* Neither can he be ſtopt up

which *Abrahams* servants had digged. | by any *Philistins* from watering his people.

III.

God and Christ, and God in Christ is called Light.

1 Joh. 1. 5. John 1. 9.

Light.

The Mystery.	The Revelation.
1. *Light of all the creation was the first creature.* All God's words end in workes, and the first word that God spake was, Let there be light, and it was so. That first word made the first being, *viz.* Light. Gen. 1. 3.	1. *God is the first and beginning of all beings.* The first, not as if God at any time began to be; but because all being succeeds him. They are but second beings, flowing from God the first being. ἀρχὴ Rev. 1. 17.
2. *Light is one of the choicest ingredients of all beings.* The lesse of light there is in any being, the neerer it approacheth to nothing. The more light	2. *God in Christ is he of whom, by whom, and in whom all things are what they are.* The lesse of God, the lesse of being; for if *out of* the creature you *sub-* Col. 1. 16, 17.

light any being hath, the more excellent, usefull and precious it is. Among stones the most *Diaphanous* and *Lucid* are most precious; and 'tis in this that one Star *exceeds* & *excels* each other in glory.

1 Cor. 15. 41. *διαφέρει* so read in Luke 12. 7

3. *Light imparts it selfe*, Tis of a spreading nature. It doth not contract and confine it selfe within it selfe, but is diffused through the whole Universe.

Omne bonum est diffusivum.

Job 36. 30. Hos. 6. 5.

4. *Light imparts it selfe freely.* It is not brought by attractives, but comes of its own free motion.

5. *Light imparts it selfe suddenly.* 'Tis in almost an instant, in unconceivable time as 'twere, *in ictu oculi* the twinkling of an eye, dispersed from one

substract God, the *remainder* will be nothing. And this is it which makes the Saints the most precious creatures, because they are fullest of *Light*, that is, God in Christ.

3. *God is of a communicative nature.* He gives forth himselfe, to, and makes all the creatures participant of his goodnesse. God doth not keepe in, but gives forth his goodnesse.

4. *God gives not by constraint or of necessity, but willingly.* He is such a giver as hee loves, a cheerfull giver, not induced by any arguments, but his own wil and pleasure.

5. *God gives forth himselfe in a moment.* He no sooner saith to nothing, *Let it be*, but it becoms something. Creatures are no longer in making then

God

one side of Heaven to another.

6. *Light imparts it selfe in abundance.* It doth not stay in the *eye-lids* of the morning, in dawning and twilight, but ariseth more and more to perfect day. Pro. 4. 13.

7. *Light imparts it selfe to all.* It fils every eye. The Sunne shines on the just and unjust. It is not confined to this or that man, but is common to all. Matth. 5. 45

8. *Light imparts its selfe irresistibly.* It makes way for it selfe by dispelling, scattering, and breaking through darknesse.

9. *Light suffers no breach.* It abides whole though the ayre be divided.

10. *Light abides pure though the ayre be corrupted.* Light admits not of corruption; it is

God is in speaking the word.

6. *God gives forth his fulnesse to his people.* Fulnesse of light and wisdome of all grace, till they come to their *mon-tide* of a perfect stature in Christ Jesus. Io. 1 16. Eph. 4. 13.

7. *Christ enlighteneth every man that commeth into the world.* All with reason, some with grace. He holds forth his light to every one, and offers it to any poore sinner. Io. 1. 9.

8. *God makes way for himself in the hearts of sinners.* Hee dispels and breakes all the works of darknesse to come into soules. Though he be resisted he worketh irresistibly.

9. *God cannot be broken nor divided,* though all creatures (wherein God is) were shattered to pieces and *crumbled* into their first *atomes* of dust.

10. *God is pure,* though the creatures in and with which he is be infected. Sinne cannot

is not infected, though it looke into all filthinesse; though it touch pitch tis not defiled; Light hath no communion with the filthinesse of darknesse.

2 Cor. 6. 14

cannot touch God. Though hee know it, see it, and order it, yet hee is not defiled by it.

Nihil est actu visibile.

11. *Light makes all things visible.* It discovers all things to us. We could not see; our eyes would doe us no good but for the light.

11. *God is the light by which we see light.* God reveales himself and his Sonne, and us and our sinne to us, which we should not know *aright* but for the light of God.

Psal. 36. 9

Sic Philosophantur.

12. *Light brings heat with it.* All Light hath some degrees of heat with it, it heats by rarifying and attenuating the matter.

12. *God enlivens as well as enlightens.* He heats and enflames hearts. The light of God rarifies, attenuates and softens the heart of men.

Psal. 104. 23. & Io 9. 4.

13. *Light helps motion, the day is a time of working.* With the light creatures arise to their severall imployments; and when light departs, they (excepting beasts of prey) retire, and are still.

13. *The light of God doth much help and facilitate the creatures.* And none doe worke for God, but they who are inlightned by the light of God.

14. *Light is very comfortable.* Darknesse and sad-

14. *God is our comfort.* He onely refresh-

eth

sadnesse are companions, so are light and joy. *Diogenes* the *Cynick* priz'd the light, the Sun-shine above any thing *Alexander* could give him. Light is a *sweet*, a pleasant thing: and therefore put for all kinde of prosperity and happinesse; and when *Job* would have the day of his birth cursed, saith he, Let there be no Light in it.

Eccl. 11. 7.

Esay 60. 20

Job 3. 4.

15. *Light is the beauty and ornament of the world.* It is that which makes all things shew so lovely and amiable; the fairest and most lovely objects, if set in the darke, afford no pleasure, no delight nor contentment at all.

16. *Light is homogeneall.* eth and rejoyceth poore dejected and sorrowfull soules. To be without God, is to be under a curse, and miserable. To bee without God, and in darknesse, is all one. To be inlightned and to be with God is our happinesse; and *Paul* concludes all in this, That the Saints may be filled with a spirit of Revelation, and have the eyes of their understanding enlightned.

1 Pet. 2. 9, 10.

Eph. 5. 17, 18.

15. *God in Christ is the beauty and ornament of Heaven and Earth.* For God and the Lambe is the light thereof. Heaven would be but an obscure place if God and Christ were not there. God in Christ is the joy of joyes, the beauty of beauty, the sweet of sweetnesse, the glory of glory. There is no contentment where God is not.

Revel. 21.

16. *God is all God.*

God

neall. Every twinkling of light is light, 'tis throughout like it selfe, that is Light.

God is God in all, God beyond all, and God without all, and there is nothing in him but God.

Quicquid est in Deo est Deus.

Hitherto you have seen wherein God is as light; now you shall see wherein light is not as God.

1. *Light is a creature*, tis a made thing. It may be said of light, it was not.

1. *But God is creator.* God was not made, but ever was God. It cannot be said he was not.

2. *Light* (as some and they Philosophers of no smal name affirm) *is a body*; yet of all bodies the neerest a spirit. 'Tis a Spirituall body.

Calsem Spiritale, 1.21.

2. *But God is a Spirit*; that is such a being as never eye saw, nor eare heard, nor hath it entered into the heart of man to conceive what he is. Joh. 4.24.

3. *Light discovers things obvious to the eye.* It cannot inlighten the inward man.

3. *But God enlightens the hidden man of the heart.* Gods light reveales both his secrets and ours.

4. *This Light must finde a visive faculty, or else a man cannot take it in.* This light doth not give eyes, but objects to the eyes

4. *But God gives the eye as well as the object to the eye.* He makes the blind to see by his light. Hee gives the *Organ* as well as

the *Object*, or the *medium*.

5. *This light hides Heaven from us.* It vailes from our eyes the glorious *Canopie* of Heaven, the beauty of whose glitering ſtars wherewith Heaven is *enameled and beſpangled*, cannot be ſeen in the light.

6. *This light gives way to darkneſſe.* It doth ſometime lie wrapt up under an *Eccliple*; this *day* is ſometime *benighted*.

7. *This light ſhall have an end.* There is a time for light, and light is but for a time. There will be an eternity of *time*, that is duration, when this light ſhall be mufled up in darkneſſe and never ſhine againe; this Sunne ſhall ſet and riſe no more. This *light was in darkneſſe from eternity, and ſhall be in darkneſſe to eternity.*

eyes; it doth not make a blind man to ſee.

5. *But the light of God opens the very Pallace, yea the preſence chamber of Heaven, that is, the boſome of God to us.* The light of God darkens onely theſe lower *viſibles* which are not worth a *glance* or a *caſt* of a Saints eye.

6. *But* (as to God both night and day are alike, ſo) *he is alike light night and day.* He never lies *vaild* over with any *ſhadow*.

7. *But God ſhall never have an end.* God ſhall never ceaſe; though he be *Omega* and the laſt, yet he will be everlaſting. God will not be at an end, at the end of the world. God ever was, God ever is, and God ever will be. *From eternity God was, in eternity God is, and to eternity God will be.*

God

IIII.

God and Christ, and God in Christ is called a Rocke.

2 Sam. 23.3. 1 Cor. 10.4.

Rocke.

The Mysterie.

Per Saxum fœderis firmitatem notabant Antiqui.

1. A *Rocke is a firme and sure foundation.* Soft Stones will not beare a superstructure, nor endure the beating of a tempest. Therefore Christ calleth him a wise builder, who Matth. 7.24 builds his house upon a Rocke. Such a house stands it out against Luke 6.47 stormes, because founded on a Rocke, a firm place. Soft stones *as were they of Carthage*, will not, nay cannot stand it out.

2 *Rocks yield shade against*

The Revelation.

1. God *in Christ is a sure and firme foundation.* If a man lay the structure of his salvation upon this *Corner-stone*, all the rage of Hell cannot subvert it, nor beat it down. He that believes on, that is, commits himselfe to this *tryed Corner-stone*, shall never be confounded. God will make the roaring waves his *ludibrium*, and scorn. 1 Cor. 3.11. 1 Pet. 2.6.

2. *The Rocke Christ*

the heate, and keepe off the scorching of the Sunne from them that lie under them, that they be not *Sunburnt*. Oh how great
Esay 32.2. mercy is the shadow of a great Rocke in a weary Land!

3. *Rockes are places of height and eminency*, from whence we take pleasant prospects and see afarre off; saith
Num.23.9 *Balaam*, from the top of the Rockes I see him, and from the hils. The *Eagle* makes
Iob 38.28 her nest on high, she dwelleth in the *Rock*.

4. *Rocks are strong, and thereby places of security*. They are *Cannon proofe*, and can stand it out against all batteries and prove themselves impregnable. They that were in distresse hid
1 Sam. 13.6 themselves in Rocks; and *David* for security

Jesus can shade a man from the wrath of God. He can keepe a soule from being *sin-burnt* or *hell burnt*. He can refresh a poore wearied soule with his shadows.

3. *Christ our Rocke is high and eminent*; taller by the head (*as was Saul*) then all his brethren. And if a man stand upon his shoulders he make take a better survey of Heaven then *Moses* could of *Canaan*, when he stood on the top of *Pisgah*. He sees most of God that stands on Christ to behold him.

Psal. 61.2
1 Sam. 9.2
Deut. 3.27.

4. *God in Christ is our place of strength and safety*. Christ is a Rock that is *Devel-proofe*, *world-proofe*, and *fl sh-proofe*: none can storm nor undermine this *Rocke*. Here a poore soule may hide it self and be safe; for being in Christ he may chal-

1 Sam. 23. 25. rity came into a *Rocke*.

5. *Rocks are very durable, permanent and lasting.* They doe not weare away nor grow weake with age. They were among the *Ægyptians Hieroglyphicall* of perpetuity.

Capitoli immobile saxum.

6. *Rocks yeeld Honey*, as God said, out of the Rocke with Honey would I have satisfied them; yea God made them suck Honey out of the Rocke. Sweet waters.

Psal. 81. 16

Deut. 32. 13.

7. *Precious stones and Jewels* are but as it were the *sperme*, the spawn, or (*as some Philosophers would have them*) the sweat of *Rocks*; all rich mines of Gold, Silver, Tinne and Brasse are in and among the Rocks.

Deut. 8. 9, & Job 28. 2.

8. *Rockes yeeld the purest, the sweetest, and most pleasant spring of water.*

Deut. 8. 15 Iob 28. 10.

challenge law, sinne, death, and hell to doe their worst. 1 Cor. 15. 45.

5. *God and Christ are everlasting.* They never decay nor waste. Though God hath beene so long and wrought so much, he is no elder nor weaker then he was.

6. *All our Honey-sweet comforts are from our Rocke Christ.* The gracious words which droppe from Christs mouth are sweeter Psal. 19. 10. then Honey or the Honey-comb.

7. *In Christ are hidden all the precious treasures of grace, wisdome, and knowledge.* The graces of the Spirit, which are the Gold and Silver, Pearles, and precious stones of the Saints, are the immortall seed of Christ, and the distilling of his drops of sweat upon us. Col. 3. 2.

8. *The purest, yea all the springs and Rivers of joy flow from Christ.*

'Tis

water. The cleareſt water is that which comes precolated and ſtrained through the Rocks.

Deut. 32: 13. Iob 29. 6. 9. *Rocks yeeld Oyle.* The hardeſt Rockes the ſofteſt Oyle. The Rocks poure out Rivers of Oyle; Water like Oyle. *Pliny* mentions a fountaine in *Cilicia* neer the City *Soli*, that yeeldeth water which ſerveth inſtead of Oyle.

Judg. 6. 20 & 13. 19. 10. *Rocks were places of Sacrifice.* They were inſtead of Altars. They laid the fleſh and the unleavened cakes upon the Rocke.

Eſay 2. 21. 11. *Rocks have no beauty nor comlineſſe.* They are rough and craggy things.

12. *Rocks are very dangerous to ſtumble at, and fall on*; all that fals on them is bruiſed, if not broken to pieces.

'Tis out of this Rocke that the cleare and Chryſtalline ſtreames of living waters bubble forth.

9. *Chriſt our Rocke ſends forth the Oyle of the Spirit* to annoint his people, to ſupple and ſoften their hard hearts. We have received an unction from the holy one. 1 Ioh. 2. 20

10. *Chriſt our Rocke is our Altar* upon which we offer up our duties to God, yea he was the *Altar* upon which himſelfe was ſacrificed. Heb. 13. 10. & 9. 26.

Eſa 53. 2, 3 11. *Chriſt to the eye of the world had no beauty why he ſhould be beloved.*

Rom. 9. 33 Luke 20. 18. 12. *Chriſt is a ſtone of offence, and ſtumbling to many*, but he that fals on that ſtone is broken, and if the ſtone fall on him, ground to powder.

Chriſt

Chriſt not a Rocke in all things:

For

1. *ROcks* are breathleſſe, ſenſeleſſe, and motionleſſe *bodies.*

2. *Rocks are of the coarſeſt ſort of creatures:* They are of a very low being, the next to nothing. They ſhare very little of the active elements, *fire and ayre.* They are but earth condenſd and congealed into a maſſie lump.

3. *Rocks* (though they are laſting) *are not everlaſting.* They and time muſt have an end together.

4. *Rocks may be pierced through*, and ſo ceaſe to be places of refuge, as tis ſaid of *Hannibal* that he made his way through the *Alpes* with Vinegar.

Or

1. BUt *Chriſt*, a living, lively, and active *Spirit.*

2. *But Jeſus Chriſt is the higheſt of, and the higheſt above all beings.* He is nothing elſe but being, and that not conſtituted of any elements, not of any originall principles, but himſelfe.

3. *But God and Chriſt everlaſting*, the Rocke of ages; His ſtrength and all is alwaies ſo; He knowes no end.

4. Tis impoſſible that any *Aqua fortis* ſhould pierce thorough Chriſt, though it were the cup of his fathers wrath. The Prince of the ayre hath

Or they may be ſcaled.

5. *Rocks* (though they were Altars) *could not ſanctifie* the gift; it was not enough to make the oblation acceptable that it was offered upon a Rock.

hath no ladders long enough to ſcale Heaven, which is the top of our Rocke.

5. *But our Rock, our Altar doth ſanctifie the gift*: What ever *Incenſe* of prayer, or of thankſgiving is offered upon Chriſt, the offering is *conſumed*, that is, accepted for the Altars ſake.

V.

Jeſus Chriſt is called Manna. John 6.48 49..

The Myſtery.

1. MAnna *was myſterious and miraculous*: therefore the children of *Iſrael* asked what it was,, for they did much ſtrange at it. It did occaſion wonder in them.

Exod. 16. 14, 15.

2. *Manna*

The Revelation.

1 JEſus *Chriſt is a myſterious wonder, and a wonderfull myſtery*. Wonderfull in his being, being ineffable and incomprehenſible; wonderfull in his birth, death and aſcention; Wonderfull in the eyes of all.

Eſay 9. 6.

2. *Chriſt*

2. *Manna was given to them without their labour and industry.* They reaped what they never sowed, it was ready prepared to their hand; they received it also without price, it cost them nothing.

Cibus præparatus.

3. *Manna came down from Heaven.* That is from out of the aire, from on high. He rained downe *Manna* upon them, and gave them the Corne of Heaven. It was from above.

Psa. 78. 24

4. *Manna was a very excellent food*; and for its transcendency called *Angels* food.

Psa. 78. 25

5. *Manna had a very sweet savour*; it tasted like wafers made with Honey; it had a very delicious and pleasing taste; and hence its said to have a taste sutable to every mans palate.

Exod. 16. 21

6. *Manna did* not onely

2. *Christ is ours, not by our merit, but by Gods gift.* Christ is given freely; we worke not our selves into Christ, nor Christ into our selves; but he comes and workes us into himselfe.

3. *Christ came down from Heaven*; From that highest region of his Fathers bosome. He was not *filius terræ* an earth-borne one; though he were born on earth he was begotten in Heaven.

Jo. 6. 49.

4. *Christ is most excelling food.* The best soul-feeding and soul-fatting food in the world.

5. *Christ hath a sweet taste*, sweeter then Honey or the Honey-combe. Never any man tasted Jesus Christ, but he cryed out, oh good! oh sweet! none ever tasted him but he did please their palate.

Psal. 34. 8.

6. *Jesus Christ doth afford*

onely reliſh with, but it alſo did *nouriſh well.* It fed them as well as if they had lived on all the dainties in the world.

7. *Manna fell in abundance*; they had enough of it: they were kept at *commons* indeed, and knew their allowance, but their *commons* was *exceeding* good and much.

8. *Manna was given to all.* It was not onely for the Princes of *Iſrael*, but for the poore alſo, yea for all *Iſrael.*

9. *It was given equally to all.* They had all a certaine meaſure, not one more then another. They did all ſhare alike; they were all *fellow-commoners*, every man had his part, his *Omer.* Exod. 16. 16.

10. *They gathered it every day.* They could not ſubſiſt without it

afford the beſt nouriſhment that can be; for none fed on him, but they are fat and well liking. He is all nouriſhment.

7. *Chriſt is full of all grace*; and he ſets it all before his people: He doth not ſtint them, but they may eate their bellies full, eate abundantly. Cant. 5. 1.

8. *Chriſt is ſent to all*; not to great ones onely, but to great and ſmall, rich and poore; He doth not exclude any. Eſay 55. 1.

9. *All true Iſraelites have a like ſhare in Chriſt*; they are all equally ſatisfied: He that hath much, hath nothing over; he that hath leaſt hath no lacke. The Saints have all the ſame portion, and every one hath all.

10. *Chriſt is our every daies food.* We cannot live without him, nor make

it, 'twas their daily bread.

11. *Manna fell in the night*, ſecretly and unexpectedly.

Exod. 16. 31. 12. *Manna was white*, it was a pure, cleare, faire, and bright thing.

13. *Manna was of a round figure*, which is the moſt perfect figure.

14. *Manna was to be broken abroad*, that it might be the more uſefull to them.

15. *Manna fell in all places where Iſrael was.* It was not to be ſcattered here and there, only at certain places, but where ever they pitcht their campe there it fell.

16. *Manna was doubled before the Sabbath*; in the latter end of the

make a meale but upon *Chriſt*.

11. *Chriſt comes to poore ſoules ſecretly*, and when they expect him not.

1 Pet. 2. 22. 12. *Chriſt is white and pure*, without ſin; hee was altogether without ſpot or blemiſh.

13. *Chriſt was round*, that is infinite and perfect; no beginning, no end, no *angle* of guile was found in him.

14. *Chriſt was bruiſed and broken for our ſinne.* He underwent all our ſufferings for us, that he might be to the utmoſt profitable to us.

Eſay 43. 2. 15. *Jeſus Chriſt is alwaies where his people be.* Where they are there hee ſends his *Manna* to feed them. He alwaies fals among the tents of *Jacob* which he loveth.

16. *The diſcoveries of Chriſt are doubled* now in the latter end

the weeke, they had twice as much as at other times.

17. *Manna came to them very ſeaſonably*; they had ſtarved elſe, for they had nothing to eat; all their victuals were ſpent, they had nothing to ſubſiſt by.

18. *Manna is good,* (ſay ſome) to helpe onward a birth, in time of travell. It will eaſe the paine, and make the deliverance the more ſpeedy.

end of the world before our everlaſting Sabbath come.

17. *Chriſt came in the very nicke and opportunity* of time: we had periſhed in Hell for ever elſe. He came juſt when wee had need of him, when we had no righteouſneſſe left to live on. Rom. 5. 6. καιρὸς Χριστὸς.

18. *Chriſt can eaſe and ſpeedily deliver* a poore ſoule in, and out of the pangs of the new birth. He knowes how to *midwife* the babe that there be no miſcarriage.

Yet Manna holds not forth all of Chriſt. For,

1. *They had Manna onely in the Wilderneſſe.* They had none when they came into *Canaan*; they had it in the way, but not at journeys end.

1. *But Chriſt ſhall be our Manna in Heaven alſo.* He ſhall not onely be our viands in the way, but our meate alſo in our Countrey, when we come home. *In via.* *In patria.*

2. *Manna*

2. *But*

2. *Manna fell onely on the weeke daies*, they could not goe out to gather it; for there was none fell on the *Sabbath*.

2. *But we have more Manna fals on our Sabbath then all the weeke long.* We have then two meales a day or more.

3. *It melted away before the Sunne*; it could not maintaine it ſelfe againſt the batteries of Sun-beams.

3. *But we have Manna which never yeelds to any heat.* Chriſt ſtands it out againſt wrath, hell, and perſecution.

Num. 11. 6 4. *They grew weary of it, and loathed it*; they called it a light meat.

4. But the more the Saints have of Chriſt, the more they love (*and long for*) him. *They are never weary of Chriſt.*

5. *Manna fed onely the body*, the outward man; it was not at all (*but typically*) advantagious to the ſpirit and inward man.

5. *But Chriſt is food for our ſoules:* He nouriſheth the inward man, really and truly, he feeds our ſpirits.

Io. 6. 49. 6. *They who ate that Manna died* in the Wilderneſſe; it could not give life to the eater, nor keep them from hunger above one day.

6. *But Jeſus Chriſt* once eaten *keeps the ſoule* not onely *that it never hunger* more, but *that it never die.* He gives eternall life. Io. 6. 35. Io. 6. 50.

7. *That Manna was but of little ſtrength*, for it could not preſerve it ſelfe in continuation; it putrified,

7. *Chriſt* (even in the grave and night of death) *could* and ſtill *can* preſerve himſelfe from all corruption Pſal. 16. 10.

Exod. 16. 20, 24. fied, bred wormes, and ſtanke, if it were kept but a night.

tion and putrefaction; he never loſeth his ſtrength.

VI.

God is ſet forth in Scripture by the name of Heaven.

Veteres plerique putabant deum nihil aliud eſſe niſi cœlum.

Luke 15. 21. & 20. 4.
Dan. 4. 26.

Heaven.

The Myſtery.	The Revelation.
Pſa. 103. 11 1. *HEaven is high and elevated farre above the Earth*; therefore called the Throne of God; and Thrones are on high, to which Kings doe aſcend by degrees, ſteps, or ſtaires.	1. *GOd is high above the Heavens.* Eph. 4. 10. High { In glory. In goodneſſe. The height of God knowes no top, as his depth knows no bottome.
Mat. 5. 34.	
1 Kings 10. 19.	
Job 37. 18 2. Heaven (for its matter) is pure and cleare, and therefore likened to a molten glaſſe; and yet they are	2. *God is a pure God,* 1 Iohn 3. 3. altogether cleare and bright, there is not the leaſt *ſpot* of ſinne or darkneſſe in him, or

are impure (the Stars, which are the *Diamonds* of Heaven) in his ſight.

3. *Heaven is a moſt glorious place.* 'Tis Gods Palace, yea his Chamber of preſence.

4. *Heaven is deckt,* adorned, enameled, and embroidered *with many* a bright, glittering, and *Pearly ſtar.*

5. *Heaven* (for its forme) *is round and circular.* The Latine name *Cœlum,* (which was anciently pronounced *coilum*) is derived from the *Greek* κοῖλον *propter* σχῆμα σφαιροειδὲς, becauſe of its circular figure, which figure holds forth much.

1. *A Circle is an infinite figure,* ſo involved in its ſelfe as it admits of no beginning or end.

2. *A Circle is a perfect and capacious figure:* it holds and con-

or with him, or neere him.

3. *God is a moſt glorious God.* All glory is in him, from him, by him, and to him.

4. *God is full of all moſt glorious attributes,* as power, wiſdome, love, juſtice, faithfulneſſe, &c.

5. God hath no matter nor form; and yet may very well be ſet forth by the form of Heaven, that is, rotundity and circularity; for that which a circle holds forth is in God; as

1. *God is infinite,* ſo altogether in himſelfe as hee knows no terms of beginning or end, but himſelf in himſelfe. *A quo or ad quem.*

2. *God is a moſt perfect God,* containing all glory, excel-

containes the moſt of any figure.

3. The Circle of Heaven is equally diſtant from the point and centre of the earth.

excellency, light, & perfection within himſelfe.

3. *God is no reſpecter of perſons,* but is equally neere to all, either *Jews* or *Gentiles* who call upon him in faith. Acts 10.34

6. *Heaven is firm and conſtant*; it alters not, (or at leaſt not ſo much) as other beings; neither doth it weare away ſo much.

6. *God is conſtant and firm in his truth and unchangeableneſſe*; and is the ſame and will be as ever he was.

7. *Heaven is a place of ſafety*, thieves cannot breake thorow and ſteale. *The Heathen* thought *that* the ſafeſt place where their God was kept, and therefore made the *Temple* their *ærarium* or Treaſury. Mat. 6.20.

7. *God is our ſafety, and place of refuge.* None can take us out of his hand; if wee make God our *depoſitory*, and lay and locke up our ſelves in him, we ſhall be kept ſafe to ſalvation. Ioh. 10.29

8. *The Heavens have a kind of ubiquity*, they are every where viſible; There is no Region, nor Country, nor Nation, where the Heavens are not to be ſeen. *There is no Speech nor Language where* Pſal. 19.3.

8. *God is here and there, and every where.* God is not excluded from any place. *If I goe up to the Heaven, thou art there; if I make my bed in Hell, behold thou art there: even in the uttermoſt parts of* Pſal. 139. 8.9.

the

when their voyce is not heard.

9. *The motion of heaven is swift and rapid,* being revolved in twenty foure houres.

10. *Heaven is a place that endureth for ever*; for 'tis there where our house eternall is. Their perishing is expresst by changing; and as for the burning of them, whether it will be any more then purging of them, and reach to an annihilation of their substance, is very questionable, yea incredible to many.

2 Cor. 5. 1.

Psal. 102. 26.

2 Pet. 3. 7, 10.

Fœcundum cœlum.

11. *Heaven maketh the Earth fruitfull.* There are many *Philosophers* of opinion that the *seeds* of all things fell down from Heaven, and the *fruits* of the earth *sprung* from them. But this is cleare that the influence of Heaven maketh

the Sea shall thy hand lead and hold me.

9. *God is very speedy in his motions.* He rides on the wings of the wind, and comes skipping like a young *Roe* on the top of the mountaines.

Psa. 18. 10. Cant. 2. 17

10. *God is an everlasting God*; a God who knowes no end. He cannot wax old, nor be dissolved, being a pure and simple *entity* without composition and mixture. All things that have *principles* may have an *end*; but God arose not out of principles, neither can he admit of an end.

11. *'Tis from God that all our fruit is found.* God sendeth downe showres of grace which make us fruitfull. He soweth in us his immortall seed which never leaveth springing and growing, till it reach up to

Hos. 14. 8.

maketh the earth to fructifie. | eternall life.

VII.

Christ called the Sun of righteousnesse. Mal. 4. 2.

Sunne.

The Mystery.	The Revelation.
Psal. 19. 4. 1. *THe Sunne hath his Orbe*, his tent, or as the Scripture termes it his Tabernacle. אהל	1. *CHrist also hath his Tabernacle.* 1. In Heaven his Fathers bosome. 2. On Earth, his Saints hearts.
Radiatum insigne dei. Psal. 19. 5 2. *The Sunne hath his rising and setting.* He commeth forth of his chamber like a Bridegroome, and goes to bed againe at *even*; Mar. 1. 32. which is spoken in relation to severall Countries; for the Sunne knoweth no place of rest, nor hath he where to lay his head and sleepe. To him	2. *Jesus Christ hath also his beginning according to the flesh*: For as he is the Son of God hee knew no other beginning then his Father did, and that was none. *He had no beginning of being, though he had of birth.* And accordingly Christ had his *even* too; this glorious *Plato vocat solem visibilem dei filium.*

him both night and day is alike, for he is alway *riding poſt*, and ſtayes not.

Job 9.7. 3. *The Sunne is at the Lords commandement*, for its riſing, ſtanding ſtill, going back, or going down; the Sunne doth all by Gods order and appointment. He hath an ordering Ordinance.

4. *The Sun* (among the ancients) *was an Hieroglyphicke of truth*; and therefore he was painted naked. Hence aroſe their adagiall ſaying, *to ſpeak againſt the Sunne*, that is, againſt the manifeſt and open truth. And we have a phraſe like it concerning an apparent truth, *'tis cleare as the Sun.*

Contra ſolem loqui vetuit Pythagoras.

5. *The Sunne is the ſuperintendent over the world.* The Archbiſhop and Governour of the world; in Scripture called the Queene (*Queen Regent*) of Heaven.

Ier. 7. 18.

6. The ons Sunne did ſet, but ſoone roſe againe to enlighten the world.

3. *The Sonne Chriſt did all by his Fathers command.* Hee ſpake not by himſelfe or of himſelfe, but all he did by vertue of the commiſſion which his Father gave him.

Ioh. 5. 30.

4. *Jeſus Chriſt is the very truth*; the plaine and naked truth; the rule and touchſtone of truth. Every thing beſide Chriſt hath ſomething of a lie a it. There is much doubling in other things. Chriſt is *unity*, and therefore *verity* for every oneneſſe is truth.

Iohn 14. 6.

5. *All Government is committed into the hands of Chriſt.* He is the Biſhop of our ſoules. He hath the ordering and diſpoſing of all, 'tis left to him.

Eſay 9 6. & 22. 22. Iohn. 5. 1 Pet. 2. 25

6. *The Sunne is of a wonderfull magnitude.* Called a great light, and is ſuppoſed by ſome to be an *hundred ſixty ſix times* bigger then the vaſt body of the earth. Gen. 1.16.

7. *The Sunne is faire and bright.* The beauty and ornament of Heaven; a *Rubie* ſet in that *Golden* Ring. The Sunne is of that brightneſſe, as a man cannot looke on it, but it dazels and blinds his eyes: unleſſe he looke downward and behold it in water, a thicke and groſſe *medium.* Cant. 6.10.

8. *There is but one Sunne.* And from his ſingularity he takes his name. There are many Stars, but there is onely one Sun. *Sol quia Solus.*

9. *The Sunne is the eye of the world.* The Fountaine of Light. The

6. *Jeſus Chriſt is very great in* { Power and Goodneſſe. Pſal. 135.5

Chriſt is *great* without *quantity*; his magnitude is unmeaſurable, there is no limits to his greatneſſe.

7. *Chriſt is clearer then the Sunne*; yea of ſuch brightneſſe, as were we to looke upon him in his glorious being, our eyes would dazle and wink at it; but indeed to looke downward and ſee him through fleſh (*his glory vaild with grace*) he is viſible: yet therein the moſt *lovely above ten thouſand.* Cant. 5.10.

8. *Chriſt is the onely Sonne of Righteouſneſſe.* There are many adopted Sonnes, but not a begotten Sonne beſide him. The *Heathens* called God by the name of *one.* Mal. 4. 2. *Unus Deus.*

9 *Chriſt is the Saints eye, yea the worlds eye.* He is the Fountaine of Ioh. 1 9.

ΨΦΨ *Miniſter, quia lumen miniſtrat mundo,*

The Sunne enlightens the Moone, Stars, and all the World; He is alwaies ſending forth his beames of Light. But as concerning this communication I referre you to the *Myſterie* of Light.

10. *The Sunne is very wonderfull and admirable.* All the world gazeth on it with admiration: yea, its ſo admired that by many it is adored and worſhipped for a God; and many inſenſible creatures, (ſome by opening and ſhutting, as *Mary-golds* and *Tulippes*, others by bowing and inclining the head, as the *Sunne-flowers* and the *Mallow-flowers*) are ſenſible of his preſence or abſence; there ſeems to be ſuch a *ſympathy*, that if the Sunne be gone or clouded, they wrap up themſelves or

By the Perſians.

of Light, in whoſe light onely we ſee light; and there is never a day but Chriſt is miniſtring and giving forth light to the world, eſpecially to his Saints in the world.

10 *Chriſts name is wonderfull.* Angels and Saints for love, the world and divels for feare wonder at him. The Saints (*deeply and truly*) adore him for their God: and were there *ten thouſand* ſunnes, the Saints would admire Chriſt *ten thouſand* times more then all. He doth ſo attract and raviſh their hearts by the beaming forth of his love-rayes on them, that they ſeeme not to be (*they are ſicke and dying*) if they be not with Chriſt. They open when Chriſt comes, and ſhut when Chriſt

Eſay 9. 6.

Can. 5. 8.

or hang their heads as unwilling to be seene by any eye but his

The Sunne is wonderfull, especially

in his { motion and operation.

Psal.19.4. Judg.5.31

1. *His motion is very strong and Gyant-like.* He goeth forth like a strong man in his might.

Eccles.1.5 Psal.19.5, 6.

2. *His motion is very swift*; Hee makes haste, as one who runnes a long race, even the whole *circuit* of Heaven in a day. Hence the *Poets* did faine the Sun to be drawne in a Chariot by Horses.

3. *His motion is constant and continuall.* He is ever in motion, and ever keepes the same pace. If hee doe at

Christ withdraws, and will not be *kissd* by any *lips*, nor *embrac'd* by any *armes* but his.

Christ is especially wonderfull

in his { motion and operation.

1. *The motions of Christ are strong and powerfull.* As when he moves

1. *To convert souls.*
2. *To help his people*
3. *To avenge himselfe of his enemies.*

2. *Christs motions are swift and speedy.* Hee flies on the wings of the wind, and skippes like a young *Roe*. And God never makes more haste then when he comes to the reliefe of his people.

Psal.18.10 Cant.2.17

3. *Christs motions are continuall.* He is never out of action. His father and hee are alway in motion for the crea-

Iohn 5.17

at any time ſtand ſtill, tis not to eaſe himſelfe; 'tis not for his, but his Creators pleaſure.

4. *He is unwearied in his motion.* Hee doth not tire in running his race; He doth not ſpend himſelf by his motion.

5. *The Suns motion is regular*; Hee never goeth without his bounds, he ever keepes the *Zodiacke*, his owne line.

6. *The Sunnes motion is for diſtinction of times and ſeaſons*; day and night, Winter and Summer, Spring and Autumne, are in every place according to the Sunnes motion; according to the acceſſe and receſſe of the Sun to and from places, ſuch are their times.

Gen. 1. 14.

2. *The*

creatures good. either by { providence or grace.

4. *Chriſt is unwearied in his motions.* He is indefatigable in his journeyings for his people. Chriſt his layings out doth not ſpend him.

5. *Chriſts motions are all* regular, that is, *according* to his will: That is Chriſts way, out of which he never goes.

6. *Chriſts motion makes great difference of times with perſons.* 'Tis night where Chriſt is not, 'tis day where he is. 'Tis morning ſooner with ſome ſoules then with others. Summer and Winter, Spring and Autumne, among the Saints is according to Chriſts coming and going. 2 *Chriſt*

2. *The Sunne is wonderfull in operation.*

1. *The influence of the Sunne doth reach to every creature*; it penetrates into the bowels of the earth, and dives as deepe as the bottome of the Sea. Nothing is hid from his heat. He shoots forth his beames like so many darts to peirce the body of the earth, and with his lightfull rayes maketh search into the darkest dungeons. His remotenesse from the earth doth not impede his operation.

Psal. 19. 6.

Lucida tela.

2. *The Sunnes heat is felt, when his light is not seen.* His power and efficacy is not bound up, when his face is vail'd with clouds.

3. *The*

2. *Christ is wonderfull in operation.*

2. *The influence of Jesus Christ reacheth to every creature.* Not Heaven, not Earth, not Hell hath any thing which he finds not out. All things are naked to Christ, because his eye is every where. Though Christ be seated in Heaven, yet his hand doth reach to earth, as well as his eye; Hee is present by his knowledge and powerfull working in every corner of the earth.

Amos 9. 2.

2. *Christ is often felt when he is not seen.* Hee workes powerfully and efficaciously in his people, though there be a curtaine of darknesse drawn betweene him and them.

Job 23. 8. to 12.

3. *Jesus*

חרם
quia ficcat terram.

3. *The heat of the Sunne dries up all filthy and muddy places*, by exhaling the vapors which would otherwise corrupt the ayre and make it infectious and pestiferous.

3. *Jesus Christ doth exhale and dry up the stinking sinkes of sinne* and corruption, which else would infect and kill his people. He is ever extracting the dregs of flesh, and roots of bitternesse.

4. *The Sunne doth expell darknesse*; the night takes her flight, when the Sun ariseth in his might. Darknesse nights, and the Sun daies the world.

4. Christs appearing drives away darknesse. Christ turnes night into day, and evening into morning. Christlesse soules are darke.

5. *The Sun works divers effects upon divers objects.* It melts Snow and Ice, but hardens Clay, &c. and this is according to the matter it meets with.

Materia subjecta.

5. *Christ softens some men, and hardens others*, and that according to his pleasure. He chooseth and passeth by, makes to honour, and dishonor as he will. Rom. 9.18.

6. *The Sunne is usefull to generation.* For many precious fruits are brought forth by the Sun. It makes the Plants which were laid in their

Sol & homo generant hominem.

6. *We are regenerated and borne anew by the Spirit of Christ.* All the precious fruits of the Spirit, as holinesse, faith, love, joy, &c. they

their graves to rise and spring againe. Hence the Sunne is called the very life and soule of the world by some, because it animates the creatures.

Anima mundi.

11. *The Sunne is very profitable to the world.* Hee shines no where but the world is the better for him. For this *Homer* cals the Sunne ἑκατόγχειρα *hundred-handed*: because hee is so beneficiall.

Centimanus.

12. *The Sunne is very comfortable.* Alasse what a sad time 'tis, when the Heavens walke in sable, black, mourning and teare shedding clouds! the world seemes to be covered with sackcloth when the Sun's ecclipsed. But men and beasts even smile together, yea the very vegitables of the earth lift up their heads for joy when the Sunne shines. 'Tis

they are all from Jesus Christ. We that lay buried in a grave of sinne and misery, have a resurrection by the rising of the Sun of Righteousnesse.

11. *Christ is very profitable to every soule where he comes*; for where ever Christ comes, there comes with him the love of God, joy in beleeving, salvation, and eternall life.

12 *Oh how comfortable is the light of thy countenance, deare Jesus?* Alas! yea, woe and alas! how doth a poore soule droope, and will not be comforted, when thou art not shining and smiling on it! it hangs down the head and begins too die, if thou come not: but when thou breakest out of the Cloud, oh how sweet is thy voice, and thy countenance

Eccl. 11.7. a pleasant thing to behold the Sun.

tenance lovely? the light of it is better then life.

Art gone cleare Sun? 'tis night, 'tis death to me:
'Tis day, 'tis life, 'tis all, when I have thee.

13. *The light of the Sunne swallows up the light of the Moone*, and obscures the light of the Starres; the greater light obscures the lesse, and makes it to be little or not at all regarded.

13. *The light of Christ swallows up sence and reason*, and drownes them in believing. The *day-light* of Christ the *Sunne*, makes the *night-light* of sence and reason the *Moone* and *Starres* to be lesse esteemed.

1 Cor. 15. 41 14. *The glory of the Sunne is more then the glory of the Moone or Stars.* That is, the Sun is fuller of light then the Moone and Starres, and gives light to them; their light is much of it borrowed.

14. *The glory of Christ is more then the glory of all the World, yea of all the Saints.* He hath more light and righteousnesse then they, and they have none but what they have from him. 1 Cor. 1. 30.

15. *The Sunne can never be totally ecclipsed.* For the *Moone* (whose interposition betweene the *Sunne* and our *sight* maketh an *ecclipse*) is farre lesse then the *Sunne*, and

15. *Jesus Christ is never totally ecclipsed.* If his face be hidden in great part, yet there is some doore of hope, or some crevice of light, by which the soule is cheered. For

and ſo cannot overſhadow it.

For ſinne which interpoſeth betweene Chriſt and us, is leſſe then Chriſt, and cannot eclipſe him.

VIII.

Chriſt is called a Starre. 2 Pet. 1.19. Revel.2.28.

Starre.

The Myſtery.

1. A *Starre is but a piece of Heaven enlightned.* The ſtars partake of the ſame nature and condition with the Heavens; they are *of*, *in*, and move *with* the Heavens.

2. *Starres give forth their light in the night.* They appeare (as the rulers of the night) when there is no light beſide theirs; they

Gen.31.35 Pſal.136.9

The Revelation.

1. IEſus *Chriſt is Heavens, his Fathers brightneſſe.* Hee partakes of the ſame nature and condition with his Father. He is God *of* God, God *in* God, and God *with* God. Heb.1.2. Ioh.1.1,2.

2. *Chriſt ſhines to us in the midſt of darkneſſe;* when our owne light was darkned, our *day* turned into *night*, this Star aroſe and made our Eph.5.8.

they shine when else darkenesse would cover the face of the Earth: They shine in the *twilight*; and though they are clouded, they are not eclipsed. Iob 3.9.

3. *Starres serve for direction.* They are the Traveller's and Mariner's night-dyall, whereby they steere their courses, as the wise men did follow the Stars which they saw before them. Matth. 2.9.

4. *Starres are high*; setting a nest among the Starres, is setting the nest on high. And *Elephas* shewes the elevation of the Stars, behold the height or head of the Starres, how high they are. Obad. 4. Iob 21.12.

5. *The Starres are fixed in the Firmament of Heaven*; they doe not wander up and downe like *Comets*: they move indeed, but orderly, keeping their ranks and files at a distance, never going out of their *Orbes*. Gen. 1.16.

our evening morning. He ever shines to perfect day, and never lies eclipsed, though sometimes clouded.

3. *Jesus Christ is our guide & leader* through the darke wildernesse and Sea of troubles to our *Canaan*. He is the true *Pole-starre*, by which we *steere* to the *haven* of *Heaven*. Deut. 8.2. Psa. 48.14

4. *Jesus Christ is ascended on high*. His Seate and Throne is exalted above the Starres. He is enthroned in the bosome of his Father: The Lord is high above all the Nations. Eph. 4.8. Psal. 113.4

5. *Christ is fixed in the Heavens*; he hath taken up Heaven for his habitation, from whence hee will not stirre forth againe till hee come to judge the Nations. Hee now moves in the Spirit.

6. *The*

6. *The Starres are very bigge and great.* Some say that the least of the fixed Stars is bigger then the Moon: they are *without controversie* very great, or we could not see them at such a distance.

6. *Christ is exceeding great*; all the Nations to him are but as nothing: but as a droppe to the Ocean, a Starre to the Heavens, a mote to the Sunne. Our dim and weake sight cannot see his quarters.

7. *The Stars* (though they be exceeding great) *shew but little in the eye.* A mans sense cannot comprehend the dimensions of the Stars.

7. *Christ shews little to the worlds eye.* They which make sence the judge and looke on Christ according to the flesh, have a very low esteeme of Christ.

8. *The Stars have a secret and admirable influence on things below.* None can binde the sweet influences of *Pleiades.* Astrologers tels us strange stories of the *regiment* that Starres have over men and States, their affaires and manners.

Iob 38.31

8. *Christ hath a mysterious and wonderfull secret way of conveying his influence* into his people, which none can impede. And he onely is truely the governour of all men; their states, manners, and affaires are transacted according to his pleasure.

Antecambula solis.

9. *The Morning Star is the Sunnes harbinger:* he is the pledge of future light. He *ushers* in the Sunne, and is the

9. *Christs arising in the soule is the forerunner*, the pledge and earnest penny of all fulnesse of grace and glory,

Phoſphore redde diem. the forerunner of perfect day.

10. *The morning-ſtar excels and exceeds* all other Stars in brightneſſe. He outſhines all the Stars.

11. *Stars are emblematicall of honour and dignity.* They are repreſentations, and badges of Nobility, heighth and eminency. *Sidus Fabia genus.* *Maximus* was ſtiled a Star. This was the glory and Royalty of the woman, that on her head was a *crowne of twelve Starres.* Rev. 12. 1. The Righteous ſhall ſhine like Stars. Dan. 12. 3.

glory; hee uſhers in both.

10. All the Saints ſhine like Starres, *but Chriſt is unconceivably more bright* then they: Hee outſhines all his fellows.

11. *Jeſus Chriſt is the Star of Jacob,* which notes (as the *Chaldee* hath it) the Royalty of Chriſt, and both are Titles of his Honour, that hee is the off-ſpring of *David,* and the bright and morning Star. Therefore the falſe Chriſt, (the ſonne of a lie) who roſe in the daies of *Trajan* named himſelfe the ſonne of a Starre. Num. 24. 17. Rev. 22. 16. כוכב

The

The disparity which is shewne betweene light and Christ will also hold forth the shortnesse and deficiency of Heaven, Sunne and Stars in holding forth Christ. Onely take this one from *Astronomers.*

THey say, that whereas all other *Planets* conjunction is the perfectest amity, the *Sunne* contrarywise is good by aspect but evill by conjunction. But *Jesus Christ* is not onely good by aspect, but in conjunction also; yea, indeed the sweetnesse and perfection of our amity with Christ is in union and communion.

IX.

Christ called a Councellour.

Esay 9.6.

Councellour.

The Mysterie.	The Revelation.
1. THe *proper office of a councellour* is (implied in his name)	1. *JEsus Christ doth councell his people.* Psal. 16.7. He adviseth and directeth

name) *to give councell*, to adviſe and direct men in the managing their buſineſſe, according to Law.

Now to this purpoſe it is requiſite,

1. That hee be a *man of knowledge and* underſtanding, and that more eſpecially in theſe two things.

1. That hee be *well read* and vers'd in the *fundamentall* Lawes and *ſtatutes* of the *Realme*, that hee may know wherein the *Law* is for or againſt his cauſe. He need be well acquainted with the *Topicks*, rules and grounds of Law.

2. *That hee doe fully comprehend the ſtate of the cauſe in which* recteth his *clients* how how to mannage and tranſact all their deſignes according to the Law, the will of God.

Chriſt is furniſhed,

1. With wiſdom and knowledge, for he is the very *wiſdome of God*. And 1 Cor. 1. 24

1. Chriſt is very well read in the *ſtatutes* and *decrees* of *Heaven*, hee knows the fundamentals of Gods Law, having been the *Maker* and *Regiſter* of them from all *eternity*. Hee knows what's to be done at the *Kings bench*, being to ſit *Judge* there: and what at the *Court of Requeſts*, being *chiefe Maſter* there.

2. *Jeſus Chriſt is fully acquainted with the ſtate and caſe* of

E his

which he is to appeare. To ſee to evidences, to examine witneſſes, to weigh well all circumſtances, that every thing be in order, doth much concerne him. For otherwiſe there be ſo many *quirkes, quiddities,* and evaſions in law, that an adverſary may ſoone finde a ſtarting hole.

2. It is requiſite that *a councellour* be *faithfull,* and that

1. *In telling the plain and naked truth* to his *client,* whether his cauſe be good or no; and not beare him in hand with faire words (*for a fees ſake*) when hee knows he ſhall be caſt.

Exod. 23. 8. 2. *That his eyes be not blinded with a bribe.* That he doth not

his people, for whom he is advocate and interceſſour. He orders every thing ſo wiſely, and orders all ſo faithfully, that though the old ſerpent himſelfe be his adverſary and opponent, He ſhall finde nothing in him, nor in the cauſe hee pleadeth, which ſhall prejudice him or it. Ioh. 14. 30.

2. *Jeſus Chriſt is very faithfull.*

1. *In telling the ſoule the naked truth;* if the cauſe be not good, Jeſus Chriſt will not plead it: Chriſt pleads for ſuffering Saints; but if they ſuffer *as evill doers,* Jeſus Chriſt will not ſpeake in that caſe.

2. *Jeſus Chriſt will not be brib'd nor blinded.* Though the

not ſell the cauſe of his client, and betray or bewray it to the adverſary.

3. It is requiſite in in a Councellour, *that He be eloquent* and able (*Neſtor like*) to deliver himſelfe with *Rhetorick* that may drop like Honey with ſoft words and hard, ſtrong arguments; or elſe hee may looſe a good cauſe for want of ſpeaking to it.

the divell offer him all the glory of the world, he will not ſell his people to him.

3. *Jeſus Chriſt is the beſt ſpoken Councellour in the world.* Never man ſpake ſo ſweetly, Cant. 5. 1
ſo convincingly, and with ſuch authority Mat. 7.
as Chriſt ſpeaketh. He will not ſuffer a cauſe to be wreſted or worſted either for not ſpeaking, or not wel-ſpeaking to it.

X.

Chriſt is called a Lambe.

Revel. 13. 8.

Lambe.

The Myſtery.	The Revelation.
1. A *Lamb is a quiet*, innocent and harmleſſe *creature*, it doth	1. *CHriſt is of a ſweet, quiet, innocent, and harmleſſe*

doth no wrong nor injury to any.

2. *A Lambe is very silent and patient in time of being put to death*; you may bind and fleece, and strike a Lambe, and not heare a complaining bleat. A Lambe doth not cry nor strive as other creatures doe.

Esay 53.7 Jer. 11.9.

3. *Lambs were the riches of ancient times and past age.* Their money was called a Lamb, because the figure of a Lamb was on it. *Abraham* bought a field for an hundred peeces of Silver or Lambs. And *Corydon* boasting of his riches

Pecunia à pecuniis.

Gen. 33.19.

קשט

nature. Hee never wronged or injured any.

2. *Jesus Christ was as one dumb, and opened not his mouth.* He yeelded himselfe willingly to the death, He opened not his mouth, nor drew his Sword, nor called for *Legions of Angels*, but yeelded his cheeke to the smiter.

Acts 8. 32.

3. *Christ is all our riches*; no money will passe for currant with God but onely Jesus Christ; Hee is the Saints estate, portion, and inheritance. Let not the rich man glory in his riches, but in Christ we may boast all the day long.

Iere. 9.23.

sayes, *Mille meæ Siculis errant in montibus agnæ.*

Straying on *Cicile Hils* a thousand Lambes I have.

4. *Lambes are weake and infirme creatures:* so weake, that many times the Shepheard is faine to carry them in

4. *Christ became weak* taking on him humane infirmities with the nature; and was many times in such cases

in his boſome.

5. *Lambs are very uſefull and profitable*; their fleſh for food, and their wooll for clothes.

6. *Lambs were for Sacrifice*; they did *typically* make attone-
1 Sam. 7. 9. ments: *Samuel* to appeaſe God offers up a ſucking Lambe. There was a *Paſchal* Lambe, a Lambe for daily Sacrifice; for Peace-offerings, &c. there was a Lambe.

caſes as that an *Angel* came and miniſtred to him. Matth. 4.

5. *Chriſt is very uſefull* even to a neceſſity. His fleſh is our bread, and his righteouſneſſe our cloathing.

6. Chriſt is the Lambe ſlaine, that is ſacrificed from the beginning of the World, that is, in *Abels* offering; which was the firſt Lambe *typicall* of Chriſt. A Lambe in all offerings ſhews Chriſt in all who is the body of all the ſhadowes, and the ſubſtance of all Sacrifices. Rev. 13. Col. 2. 17

Chriſt

XI.

Christ is called a Shepheard.
John 10.11, 14, 16.

Shepheard.

The Mystery.	The Revelation.
1. A *shepheard doth marke his sheep*; he sets his name upon them, whereby they are known from other mens.	1. *Christ hath named his name, set his markes* upon, and seald his people with this signe *Holinesse to the Lord*; which distinguisheth them from the world. John 10.3.
Pastor à pascendo. 2. *A shepheard feeds his sheep*; that is, he leads them to the green pastures and springs of Water where they feed. Should not the *shepheard* feed the flocke? yes? Jer. 31.24. Eze. 34.2.	2. *Christ feeds his people* with knowledge and understanding; he leads them by the *water springs*. He feeds them in his *garden*, in his *temple*, on *beds of spices*. Jere. 3.15. John 10.3. Esay 49 10 Cant. 6.2, 3
3. *Shepheards keepe watch over their flocke*. They abide among the flockes to safeguard Judg. 5.16	3. *Christ keeps a strict watch over his sheep*, his eye is never of them: he abides among

guard them from Foxes, Wolves, Lyons, &c.

4. *Shepheards often hazzard their lives for their ſheep*, to defend or reſcue them from beaſts of prey. As *David* for a Lambe fought with a Lyon and a Beare. 1 Sam. 17. 35.

5. *Shepheards doe ſtrengthen the diſeaſed*, and heale them which are ſicke; bind up that which is broken, ſeeke that which is loſt, and bring againe that which was driven away. Ezek. 34. 4. Luke 15.

6. *Shepheards keepe their ſheep together*; they ſuffer not their ſheepe to ſtray and ſtraggle abroad leaſt they be loſt. Ezek. 34. 6. 12.

7. *Shepheards judge between the fat and the leane*; if any puſh the diſeaſed, if they thruſt and ſhoulder out among the folds to keep them from danger. The Lord is my ſhepheard, I will not feare, &c. Ezc. 34. 17.

4. *Chriſt layes down his life for his ſheep*. He engageth himſelfe againſt tyrants and divels who would make a prey of, and devoure his flock. Iohn 10. 10

5. *Chriſt drives gently when ye are with young*, and carries the Lambs in his boſome. He cures their diſeaſes, and helpes all their maladies; He ſeekes that which is loſt and binds up that which was broken. Eſay 40. 11. Luk. 19. 10.

6. *Chriſt congregates and aſſembles his ſheep into flocks*, and his flocks into folds; He tels them where he feeds that they may be together. Ezc. 34. 13. Cant. 1. 7.

7. If Chriſt his ſheepe that are fat and have power in their hornes, puſh at the weake, God will after

out the weake, ſhepheards take notice.

8. *Shepheards are to give an account* of their ſheepe; to ſee that none be lacking, but that the whole number be brought in.

9. *Shepheards take great care to order their ſheep*, to ſee that the infected be ſeparated from among the flock leaſt they infect the whole.

10. *Shepheards fleece their flocks*; and 'tis but reaſon that he who planteth a *Vine yard* ſhould eate of the *fruit*; and he that keepes a flock ſhould eate the fleſh thereof. This the Shepheards have for *maintaining* the ſheep, that the ſheepe *maintaine* them. 1 Cor. 9. 7.

after them; *who made you Lords, or why ſmite you your brethren?*

8. *Chriſt gives his Father an account of all his ſheep.* Here are all, I have not loſt one. There ſhall not one miſcarry nor die, they ſhall not be lacking, *ſaith the Lord.* Ioh. 17. 12. Ier. 23. 4.

9. *Chriſt purgeth his Church*; if any *Goats* and wicked ones come among the ſheepe, Chriſt caſteth them out leaſt a little leaven *leaven* the whole lumpe. The *Lepers muſt not be among the cleane.* 1 Cor. 5.

10. *Chriſt expects the fleece, the fruit, and obedience of his people.* and indeed his doe know his voyce, and are willing that Chriſt ſhould uſe them as he pleaſeth; and though they cannot maintain Chriſt his *perſonall*, yet they may Chriſts *myſticall* body, and he expects it.

But

But Chriſt is a *great* Shepheard, one who excels all others, *Heb.* 13. 13.

1. CHriſts ſheepe are all his owne, and that

1. *By creation.* He made us, not wee our ſelves, we are his people and the ſheepe of his paſture.

Pſal. 100. 3

2. *By redemption.* When they were loſt hee bought them; and his blood was the price of ranſome.

Ioh. 10. 11.

2. *His ſheep are more then ever any had*; the flocks on a thouſand hils are his; He hath Jewes and Gentiles for his ſheepe in the ends of the earth.

Pſa. 50. 10

Mica. 5. 4.

3. *He goeth before his ſheep.* He marcheth in the *front*, and leads up the *van*, that if any danger be he may bid it

Ioh. 10. 4.

1. *But other ſhepheards are hirelings*, they keep other mens ſheep.

1. But other Shepheards do not, *cannot make their ſheep.*

2. Other ſhepheards do ſeldome or never loſe their lives, *they never lay down their lives for the ſheep.*

2. *Other ſhepheards have but a few ſheep*, their flocks are but ſmall.

3. *Other ſhepheards bring up the reare*, they come behind: a ſheepe may be ſlaine before they can come

it battell, and incounter it.

4. *Jesus Christ is able to drive away the beasts of prey*; he alone with his owne voyce can make the fiercest Lyon leave his prey. He can make the divels flee, and restraine the wrath of man. The divels tremble if Christ doe but utter his voyce.

5. *Jesus Christ our shepheard is a Prince born*; Hee is of the *stock Royall*: of no lower descent then the seed of *David*. Psa. 34. 23.

come to relieve it.

4. *Other shepheards* may endeavour, but they *are not able to resist the force of Lyons, &c.* if an hungry Lyon roare after the prey, though a multitude of shepheards come forth against him, he will not be afraid of their voyce, nor abase himselfe for their noise. Esay 31. 4.

5. *Other shepheards are poore slavish underlins.* They have not that magnanimity nor skill that Princes have.

Christ

XII.

Christ likened to a Pearle.

Matth. 13.45,46.

Pearle.

The Mysterie.

1.] *Pearles have a very strange originall and birth.* The shell which is the *mother of Pearle*, at a certaine time of the yeere opens it selfe and takes in a certain moyst dew as seed, wherewith they swell and grow big, till the time of their bringing forth the Pearle.

2. *Pearles are of very great worth*; they are highly prized, farre above Silver or Gold. They are the richest merchandize, and most

The Revelation.

1. *Jesus Christs originall and birth is wonderfull.* In the fulnesse of time a *Virgin mother* of Christ our Pearle is overshadowed by the *Spirit*, and travels big with Christ, till the time came when she was to be delivered of such a *Pearle* as was the Worlds ransome.

2. *Jesus Christ is of an inestimable value.* He is precious above *Rubies*, and all that can be desired is not to be compared to him. Prov. 3.14

moſt ſoveraigne commodity throughout the whole world. Men hazzard all, and ſell all for Pearles.

3. *Pearles are very rare things.* Pebbles are common, but Pearles are ſcarce. There are but few who have Pearles.

4. *Pearles have an hidden vertue, and ſecret excellency.* Though for bulke a Pearle be ſmall, yet in power a Pearle is great.

Vis unita fortior.

5. *Pearles have very many excellent qualities,* as

1. *They are pure,* and that makes their worth.

2. *Pearles are bright,* ſhining and reſplendent, lucid and tranſparent. yea their beauty is as much within as without.

3. *Pearles are firme,* ſtrong,

him. No mention ſhall be made of *Pearles.* Iob 28.18

His { *Blood* precious. *Saints* precious. *Promiſes* precious. *Word* precious. *Faith* precious.

3. *Chriſt is very rare,* that is, he is enjoy'd but by a few. Few know the worth of, few ſell all for this Pearle.

4. *Chriſt hath an hidden and ſecret way of working.* Though he ſeem weake to the world, yet he is the power of God to ſalvation. Rom. 1, 16

5. *Chriſt hath many excellent qualities,* as

1. *He is pure* and ſpotleſſe, altogether without ſinne.

2. *Chriſt is beautifull,* faire and ſhining above ten thouſand. Chriſts beauty is as much within as without.

3. *Chriſt is a firm, ſure*

ſtrong and well compact, ſo as fire cannot conſume them, nor ordinary ſtrength breake them.

6. Pearls have many very notable effects: as,

1. *They ſupply our need* on all occaſions.

2. *They are for grace* and ornament. A Pearle in ones eare is inſtead of an Uſher to make way for the wearer; becauſe the wearers are lookt on as honourable.

3. *Pearles are of great u'e to prevent poyſons*, to preſerve naturall ſtrength, to purge *melancholy*, &c. they are very cordiall.

7. *Pearles are called uniones*, as much as to ſay ſingular; becauſe they

ſure and ſtrong chriſt; fire cannot burn him, water cannot drowne him, nor ſtrength breake him.

6. Chriſt hath many famous effects, as

1. *He ſupplies our need* on all occaſions.

2. *Chriſt is our grace* and ornament. If we weare Jeſus Chriſt, he will make way for us through the preſſe of evils wherewith we are throngd in the world.

3. Chriſt onely can keepe us from being poyſoned with the venomous ſting of the old Serpent. He onely can ſtrengthen us, and purge out our corruptions. *He is our cordiall.*

7. *Our Chriſt is ſingular*, that is, the one onely Chriſt. There is

they are alway found out by one and not more together.

is but one Mediator betweene God and man.

XIII.

Chriſt is the head of the Church, Eph. 4. 15. & 5. 23.

Head.

The Myſtery.	The Revelation.
1. *THe head ſendeth influence into the whole body.* All the body is beholding to the head. The body headleſſe were lifeleſſe.	1. *CHriſt hath an influence into every Member of the body,* he giveth every member grace, light, righteouſneſſe, *&c.* they have all from him.
2. *The head governs the body.* 'Tis the Throne of the ſoule, the ſeat of reaſon and underſtanding, whereby the ſoule orders and diſpoſeth of the body.	2. *Chriſt rules and governes his body*; Chriſt diſpoſeth of all the members by an arbitrary power, to what places and functions it ſeemes him good.
3. The head is the grace	3. All the Saints beauty

grace of man, 'tis the ſeat of beauty.

4. *The head doth ſympathiſe with the body*; for if the toe be trod on, the head feels it, and lookes to it, and complaines of it.

5. *The head is the higheſt part of the body.* High and eminent above the reſt. The top of all. The glorious beauty ſaith the Prophet which is on
Eſay 28.4. the head, that is on the top of the valley.

6. If the *head* be found, though many *members* be weake, yet there's no great danger but a man may live. As long as the *head* is above water, the *body* cannot be drown'd.

beauty is ſeated in the head, he is their crown and glory.

4. *Chriſt is very ſenſible of all that is done to his people.* If any ſtrike them, he ſays, Why perſecuteſt thou Acts 9.
me?

5. *Chriſt is high and exalted above all the members.* Jeſus Chriſt being to ſupply all, became the top of all, that from on high his precious ointment might ſtream down to the skirts of his garment.

6. Though many of *Chriſts* members be ſicke and weake, *he* is alwaies in good health, and while the *head* is alive, the *body* ſhall not die. Our *head* is high above *gun ſhot*, and while he is ſafe we are ſafe in him.

Chriſt

XIV.

Chriſt called Lord and Maſter.

John 13.13.

Maſter.

The Myſtery.

1. *Maſters have the command of their ſervants.* They ſay (as the *Centurion* to his ſouldiers) to this man goe, and he goeth; to that, come, and he commeth; to a third, doe this, and he doth it. *Maſters* by their command order their ſervants to their ſeverall duties and imployments.

Luke 7.8.

2. *Maſters doe provide for their ſervants*, to give them their food in due ſeaſon.

3. *Maſters*

The Revelation.

1. *ALL the Saints are at Chriſts command*, they ſtand before him, waiting to know what his pleaſure is, and what his commands be. Chriſt appoints his people to their ſeverall conditions; for though they all have but one calling, *that's walking with God*, yet ſome walke in one place, ſome in another as he appoints them.

2. *Chriſts ſervants are well provided for*, they have their every daies meales ready dreſt & diſht up for them.

3. *Chriſt*

7. *Maſters give wages to their ſervants,* the labourer hath his
Luke 10.7 penny, being worthy of his hire; and woe
Jam. 5.4. to them that doe keep backe the wages of the labourer.

4. *Maſters do protect and defend their ſervants* from oppreſſion and wrong: they take care that their ſervants doe not lie under reproaches and injuries.

5. Maſters doe uſe to give their ſervants ſome daies of liberty and recreation; they allow them ſome *gaudy*-daies, times of vacancy and pleaſure.

3. *Chriſt giveth his ſervants great reward;* they have all after their fight is fought, and courſe finiſhed; a Crown, a Kingdome prepared for them.

4 *Chriſt is very jealous for his ſervants;* and if any wrong them, he will require it at their hands, as if Pſa. 105. 14
he himſelfe had undergone the injury.

5. Chriſt doth allow his peoples liberty for honeſt recreations, and of good report; onely hee warns them that they take heed of *Hide-parke* wantonneſſe, *Moore-field* licenciouſneſſe, and *Exchange-faſhions*, whoſe faſhion is to be alwaies in exchange of faſhions.

But never was there Lord or Maſter like our Lord and Maſter. For,

1. *Maſters have not their ſervants hearts in their hand.* Maſters may command to *obedience*, but cannot make their ſervants *obedient.*

2. *Maſters doe many times pinch their ſervants* both in meales and moneys; and give them not a competent allowance.

3. *Maſters many times* (for their owne advantage) *put their ſervants upon dangerous imployments* by Sea and land, ſuch as doe often hazzard their lives.

4. *Maſters doe but ſeldome promote their ſervants*, leaſt it derogate from their owne honour, and diſadvantage

1. *But Chriſt hath all his ſervants hearts in his hand.* Chriſt can as well make his ſervants *obedient*, as command them to *obedience.*

2. *But Jeſus Chriſt lets all his ſervants ſit at full Tables*, and gives them great wages; no leſſe then Heaven for their penny.

3. *Chriſt never puts his ſervants upon any imployment which ſhould prove a detriment* to them; there is not the leaſt danger in any worke to be done for Chriſt.

4. *But Chriſt preſers all his ſervants* to the ſame glory, the ſame happineſſe, the ſame heaven, which hee him-

tage their owne trading.

5. *Maſters doe not* (though their ſervants were captivated while agents and factors for them) *redeem their ſervants* with laying downe their lives for them.

6. *Maſters are many times reſpecters of perſons*; they reſpect and uſe one ſervant better then another.

7. *Maſters* put their ſervants upon ſervice, but *give them no ſtrength nor ability to doe it.* The Maſters will not helpe them with one of their fingers.

8. *Maſters many times take great offence at a little fault*, and ſo turn away their ſervants and looke no more after them.

9. *Maſters doe not allow* himſelfe enjoyes.

5. *But Chriſt layes down his life for all his ſervants*, whom hee found captivated by the divell for being agents againſt himſelfe.

6. *But Chriſt loves all alike*; Jew and Gentile, bond and free are all one to him, and are alike in him. Col. 3.

7. *But Chriſt lends yea gives his people his ſtrength to doe their worke.* If he bid them pray, he gives them the Spirit to helpe their infirmities; if hee bid them repent, he gives them repentance, &c. He does their worke in them and for them.

8. *But Chriſt covers and winkes at the failings of his ſervants*; hee doth not turne them out of doores, but loves them ſtill.

9. *But Chriſt makes*

allow their ſervants to ſit at Table with them, much leſſe doe their maſters ſerve them.

Ioh.15.15 10. *Maſters doe not impart their ſecrets to their ſervants*; they reſerve them for boſome friends.

all his ſervants his fellows, they ſit at the ſame Table, yea he himſelfe comes forth to ſerve them.

10. *But Chriſt acquaints his ſervants with his ſecrets.* Chriſt is familiar with his ſervants and tels them all his and his Fathers heart. Ioh. 15.15.

XV.

Chriſt is called a Lyon.

Rev.5.5.

Lyon.

The Myſtery.

1. THe *Lyon is a very majeſticall creature*; Majeſty ſits inthroned in his very lookes: which occaſioned this ſpeech from *Philip* of *Macedonia*, that an Army of *Harts* (which are timo-

The Revelation.

IEſus *Chriſt doth carry Majeſty in his face.* There is Majeſty in his lookes, Majeſty in his words, Majeſty in his walking. One *Chriſt* in the head of a Company of (though but *Hart-hearted*) Chriſtians

timorous creatures) having a *Lyon* to their Captaine were more terrible then an army of *Lyons* that had an *Hart* to their Captaine. And hence it may be that they take and ſubdue Lyons, by caſting a vaile upon their face; as if all their force lay in their Majeſticall lookes.

Leo non verritur larvis.

2. *Lyons are very magnanimous and courageous*; they are alwaies conquerours; and are *Hieroglyphicall* of Dominion; and it was accounted ominous if a woman brought forth a Lyon, as ſignifying that Country to be ſubdued by ſtrangers. Hence the adage *ſocietas leonina*. The ruling, yea the over-ruling ſociety.

Mulier leonem.

ſtians, is enough to oppoſe, ſcatter and vanquiſh the moſt potent Army that ever the *Prince* of darkneſſe and *god* of this world could raiſe againſt the Saint. The lookes and words of Chriſt affright his enemies.

2. *Chriſts Majeſty doth not want magnanimity*; Chriſt never incounterd with any but hee was conquerour. He conquered the divell, and rid in triumph through his Kingdome (*the ayre*) when he aſcended on high. He conquered the world, trampling it under his feet. Hee conquered ſinne condemning it. He conquered the wrath of God appeaſing it. When the woman brought forth the Lyon of the Tribe of *Judah*, it portended nothing

nothing lesse then the conquest of the divels Kingdome.

3. *A Lyon is a terrible, dreadfull, and formidable creature.* When he lifts up his roaring voyce the beasts of the field tremble, and hide themselves for very feare.

Amos 3.8.

3. *The voyce of Christ* (especially in the last day) *is most dreadfull to the wicked*; it makes them cry to the mountaines to cover them, as not being able to abide his voyce.

Rev. 6.16.

4. *Lyons are robust and strong* creatures; tis said of *Saul* and *Ionathan* they were stronger then Lyons. And when the *Sunne* passeth through *Leo*, its then in its greatest strength.

2 Sam. 1.23

4. *Christ is very strong*, for he is the power of God. He is a mighty man, mighty with God, mighty as God, yea the mighty God; and a soule acts then in strength when it passeth through Christ.

Hanc ob causam [illegible] fa[illegible] leo[illegible] effigies [illegible]ge[illegible].

5. *Lyons are watchfull creatures.* It hath been a tradition that they are *insomnes*, that they sleepe not: perhaps they sleepe not so much as other creatures; but that they sleepe not at all is absurd to thinke: but their eye-lids being too little to cover their great eyes, they doe

5. *Jesus Christ* who is the keeper of *Israel* *neither slumbers nor sleepes*; he never shuts his eyes, but hath them alwaies open upon the just. Hee winkes not so much as to the twinkling of an eye. He alwaies stands centinell for his people, and is alwaies looking about him

Psa. 121.4.

doe ſleepe with their eyes ſomewhat open and ſhining, which hath occaſioned it to be ſuppoſed that they ſlept not at all.

him to ſee if any danger be approaching. He watcheth over his people for good.

6. *Lyons are full of clemency to them that proſtrate themſelves at their feet.* They will not touch any who by ſubmiſſion humble themſelves before them.

Corpora magnanimo ſatis eſt proſtraſſe Leoni.

Lie on the ground
before the Lyon
ſtout,
And that's enough
from's paw to keep
thee out.

6. *Chriſt is full of pitty, compaſſion, and tenderneſſe of bowels to all that humble themſelves before him.* Hee reſiſts, and (Lyon-like) teares in pieces the proud, and giveth grace to the humble, with whom alſo he makes his habitation. Oh Chriſt is much taken with humble ſoules.

7. *Lyons are witty,* cunning, and crafty, (yet not fraudulent) creatures.

7. *Chriſt is wiſe,* he outwits the policy of hell and the world, yet uſeth no falſe dealing.

8. *Lyons are creatures which will be ſure to revenge injuries done to them.* They will prey on them who would make a prey of them. When *Juba* (as the ſtory lieth) marcht

8. *Chriſt will alſo take vengeance on all that have wounded him* or his people; ſuch as would prey on Chriſt, ſhall be made a prey to Chriſt. Though they wound Chriſt

marcht with his army through the Deſerts of *Africa*, a young man of his company wounded a Lyon; but the yeere following, when *Juba* returned, the Lyon again meets the army, and from among them ſingles out the man that hurt him, and teares him to pieces, ſuffering all the reſt to paſſe in peace and ſafety.

Chriſt in his paſſage through the Wilderneſſe of this world, yet certainly when hee comes againe to judge the world, he will ſingle out all that ſhoote their Arrowes at him or his, or him in his members, and will without mercy teare them to pieces. But as for the peaceable, peace be to them, and the whole *Iſrael* of God.

XVI.

Chriſt is called a Vine.

John 15. 1.

Vine.

The Myſtery.	The Revelation.
1. A *Vine is a goodly, faire, and pleaſant* thing to looke upon.	1. *IEſus Chriſt is very faire, lovely, and* amiable to looke upon

upon. And that

1. *For the pompe and ſtatelineſſe of the leaves*, which vaile the Grapes from the ſcorching Sun.

2. *For her loving imbraces*, with which ſhe claſpes about wals, trees, and poles.

3. *For her big-bellied Grapes*; for the many bunches and cluſters which hang like eare-rings to adorne her.

2. *A Vine hath a very pleaſing* acceptable and gratefull *ſmell.*

Ezek. 17.6 3. *A Vine is of a ſpreading nature*; it ſhootteth forth its ſprigs, and ſpreads out its armes: it alwaies takes up more place.

Eze. 32. 12 Pſa. 128. 3 4. *A Vine is very fruitfull*, it brings forth abundance of Grapes, from which Wine (*the blood of Grapes*)

upon. And that

1. *For the skirts of his Garments* which do hide our ſoules from the heat of wrath.

2. *For his many loving imbraces*, wherewith hee claſpes and embo-ſomes his beloved ones.

3. *For the graces wherewith he is pregnant.* The many cluſters of Grape-graces which like Jewels ſet him forth.

2. *The ſavour of Chriſt is like ſweet Ointment* poured forth.

3. *Chriſt is very ſpreading*; from *Adam* to a Family, from a Family to a Nation, from a Nation to the world.

4. *Chriſt brings forth abundantly*, from him is all our fruit found: and from him there flowes forth blood which

Grapes) is preſt forth: a liquor that hath many excellent qualities.

1. *Wine is a* ſpeciall good *medicine for an ulcer*; by reaſon of its heat and moderate drying.

2. *Wine is comforting*; it makes merry and glads the heart of man: it lightens the heavy heart, it cheeres up and revives the ſpirits, which were impriſoned in damps of *melancholy*. It makes a man forget his affliction.

Eccl.11.19
Pſa.104.15
Prov.31.6

3. *Wine doth refreſh the inward and naturall heate, and thereby quickens the ſtomacke.* *Paul* would have *Timothy* drinke Wine to heat his ſtomacke, which was cooled by drinking Water. Wine cauſeth the ſtomack

which is better then Wine, and hath many tranſcendent qualities in it.

1. *Chriſts blood is the beſt medicine* to cure the ulcers which ſinne hath hath made in the hearts of men.

2. *Chriſt is full of comfort, and fils the ſoule with comfort.* Hee revives and cheeres up poore drooping ſoules; and when hee comes, the ſoule forgets the ſorrows and pangs which it lay under, while he was abſent.

3. *Jeſus Chriſt doth refreſh and ſtir up the roots of grace in the ſoule*, which many times are kept under by cooling temptations. He provokes the ſoule to ſtrength of appetite after the bread of life, and helps the ſoule to

macke to have an appetite to meate; it helpes concoction, and conveyeth nourishment thorough all parts of the body. It increaseth strength, maketh pure blood maketh the body wel-coloured, and is of great use for such as are in consumptions.

4. *Wine is a remedy against taking off Hemlocke*, and other cold poysons; as also against the biting of Serpents, and stings of venomous beasts which kill by cooling.

5. *Aqua vitæ is drawn out of Wine*; tis the spirits of Wine which is of great use to preserve and prolong the life of man.

to digest and concoct the marrow wherewith he feeds it. He strengthens and beautifies the soule, and keeps it from languishing under a consumption. He is, (oh how sweet!) a cordiall.

4. *Christ is the best Antidote against the Hemlocke of sin*; against the bitings of the old serpent, and stings of this venomous world which else would hurt and kill the Saints.

5. *The Spirit who is the water of life flowes from Christ*; which helpes the soul when it faints, and recovers it out of its swouning fits

The

The diſparity between the Vine and Chriſt.

1. THe *Vine* as it *needs ground to ſtand in*, ſo alſo props to uphold it; for it cannot ſtand alone by reaſon of its weakneſſe. 'Tis an adjective ſubſtantive.

Ezek. 15. 2. *The Vine of it ſelfe is not ſerviceable to any thing*; it is ſo brittle that it will not ſerve to make a pin. All its excellency is in fruit-bearing.

3. *Vines are confined* to certaine places, *and incloſed*; and are not common to every mans uſe.

4. *A Vine ageth ſoon*, it is very ſhort-liv'd, and endureth not long. It makes haſte to its higneſſe, and dies ſuddenly.

5. *A*

1. BUt *Chriſt is of himſelfe, and ſtands by himſelfe*, and needs not another, either as a foundation to ſtand on, or a prop to leane on, he being all himſelfe.

2. *But Chriſt is moſt excellent in his own perſon*; and were it to be ſuppoſed he could beare no fruit, yet himſelfe were moſt excellent and glorious.

3. *But Chriſt ſtands in the ſtreets*, and he that runnes may take and taſte how good and gracious he is to all that come unto him.

4. *But Chriſt is long liv'd*, even to eternall life. Chriſt doth not grow old, nor decay; but is and will be for ever.

5. *One*

5. *A little Wine* (as a drop or two) *cannot effect much*, it cannot cheare at all.

6. *We may drinke too much Wine* and so sin against God and our own soules. For

Prov. 23. 29, 30. 1. It causeth { *woe.* *sorrow.* *contention.* *babling.* *redness of eyes.* *wounds.*

Esay 5. 11. Pro. 23. 33 2. It inflames { *to pride.* *to lust.*

3. It maketh { *a mocker,* and *rageing.*

Pro. 23. 33 4. It openeth the mouth to speake perverse things.

Pro. 23. 34 35. 5. It makes us insensible of danger.

Hos. 4. 11. 6. It taketh away the heart.

Hos. 7. 5. 7. It maketh sicke.

Hos. 7. 5. 8. It makes a man to affect evill men.

Hab. 2. 5. 9. It makes a man a transgressour.

Jere. 23. 9. 10. It overcommeth.

7. Wine

5. *One drop of the water of life*, and the oyntment of the Spirit *exceedingly revives a soule.*

6. *We can never drinke too much of Christs Wine*; nay, the more we drinke the better wee are: and therefore hee cals upon us to drinke abundantly, till wee be filled and overcome into an extasie of admiration. What ever evill commeth by drinking much Wine, the opposite good is attained to by drinking much of the blood of our Vine. There is no excesse in drinking of Christs flagons; a man shall not be a transgressour thereby.

7. But

7. *Wines comfort is transient*, it soon passeth away; But like the crackling of Thornes under a pot.

8. *In a Vine there are many superfluous and fruitlesse branches*, empty Vine-branches, which beare no Grapes.

7. *But the comforts of Christ are durable.* They are for evermore. They never cease to be.

8. *But in Jesus Christ there is not one fruitlesse branch*; there is not one barren among them. Cant. 4. 2.

XVII.

Christ is called a Friend. Cant. 5. 16.

Friend.

The Mystery.

Deut. 13. 6 1. A *Friend is as a mans own soule.* *Jonathan* loved *David* with a wonderfull love; that is, as he loved his owne soule. Hence a friend is exprest by *alter ego* an other-selfe; *amicorum una est anima in duobus cor-*

1 Sam. 18. 1

The Revelation.

1. *Christ loveth his people as his owne soule.* As the husband in loving his wife loves but himselfe, even so Christ loves his friends in himselfe and as himselfe. They are as so many members without

Eph. 5. 28. 25.

corporibus, they have but one soule in two bodies. There is Identity and oneneſſe between friends. And ſo looking on them as themſelves, they love them as themſelves.

2. *A friend much rejoyceth in a friends company and communion.* They joy in each others injoyments; they are not at reſt but in being together: *each makes one life double, by making a double life one*;

out which the body were incompleat; and therefore Jeſus Chriſt loves them as one with himſelfe, lookes on his friends, as without which he were not one, and therefore loves them as his oneneſſe.

2. *Chriſt is much delighted in the company of his friends*; Hee is alwaies drawing neerer and neerer to them, and drawing them neerer and neerer to himſelfe; they are alwaies in his armes embraced by him.

——*cum ſit junctiſſima, junctior eſſe*
Expetit, & vinclo ſemper propriore ligari.

Friendſhip when neereſt, neerer it would be. And by a cloſer tie bound faſt to thee.

3. *A friend is very free in imparting his mind to a friend.* He accounts nothing worth knowing unleſſe hee make it knowne. He rips up his moſt inward ſecrets to his friend. *Job* cals his friends

3. *Chriſt maketh known all his and his fathers will to his people*; He hides nothing from them which concernes them to know. I have called you friends; for all that I have heard of my Ioh. 15. 15.

Iob 19.19. friends inward friends or *the men of his ſecrets.*

4. *A friend overlookes all diſparity and infirmity*; if hee finde not equality, he makes it. Friendſhip is ſo genorous, that it will love miſery, it will looke on deformity as handſome, if it be but dreſt in the liverie of friendſhip. A friend never thinkes his friend too poore, or too deſpicable to be owned by him. Deformities doe not keepe off a friend from loving.

5. *A friend loveth*
Pro.17.17. *at all times, and therfore*
Prp.18.24 *ſticketh cloſer then a brother.* He doth not leave his friend in adverſity, but is as much his then as ever.

my Father I have made knowne unto you.

4. *Chriſt overlookes all our infirmities and deformities*; and though there were ſuch inequality and diſproportion, yet he would love us. *There was diſparity in age*, he the Father of eternity, we the ſons of yeſterday: *in eſtate*, he heire of all things, we had nothing: *in beauty*, he the lovelieſt of ten thouſand, we blacke and deformed: *in birth*, he the Sonne of God, we the off-ſpring of earth: *in conditions*, he holy, we ſinfull.

5 *Chriſt never leaves his people in time of ſtreights and dangers*; though they be in fire and water he will be with them. Chriſt ſtickes cloſe to his friends.

Quo res cunque cadunt, unum & commune periclum.
Una ſalus ambobus erit. ——

One common *well* or *ill* to both ſhall be,
What ever come to paſſe: *ſo one are we.*

A

A true friend is a *countrey* to the baniſhed, a *patrimony* to the poore, *knowledge* to the ignorant, to the feeble a *ſupport*, to the ſicke *health*, to the afflicted a *comfort*: indeed he keeps open houſe, and accounts all things hee hath common to his friends. 'Tis ſaid of *Archeſilaus*, that he laid a bag of money under his ſick friends pillow, rather chooſing that his friend ſhould have the pleaſure to finde it, then the paine to aske it. *Cauſinus* hath a ſtory of one *Zenothemis*, who when his friend *Menecrates* was degraded of his honour, and had his goods confiſcate, and every one avoyded him as a monſter, tooke him home, and made him partaker of his treaſuries: *Menecrates* weeping for joy, told him that he was not ſo

Out of *Lucian* in the paſſion of averſion.

Jeſus Chriſt is an haven and harbour to poore ſhipwrackt ſoules; he is indeed all in all to his poore friends; his treaſuries ſtand open to his friends, they may come and take abundantly; yea ſometimes hee brings it before they come to fetch it; they have it before they aske it. Hee is all hee is, and imploys all hee hath, and doth all he doth, for his friends. Jeſus Chriſt is ſuch a friend to poore ſinners, that though he finde them degraded of all their honour, that is, *being with God*; have all their goods, that is, *all the creatures* confiſcated; and gaz'd on by Angels as monſters: yet hee takes them home, cloaths them with his white Linnen, ſupplies their wants with his fulneſſe. And that there may be nothing wan-

ſo ſorry for want of wealth, as for this, that he had a daughter marriagable, but deformed. Nevertheleſſe *Zenothemis* told him he ſhould not be troubled at that; for I (ſaith he) will be her husband, though ſhe were but halfe a woman, having a body miſhapen and limping, &c.

ting to compleat their happineſſe, he will marry them to himſelfe; Hee will overlooke all their deformity, forget all their diſproportions and make them his. Hoſ. 2. 19.

6. *A friend when abſent in body, is preſent in affection*; A friend is more where hee loves, then where he lives.

6. *Chriſt is bodily in Heaven, yet with his people on earth*; he is preſent with them, as with his father.

——*Non nos mare ſeparat ingens,*
Nec via, nec montes, nec clauſis mœnia portis.

Nor Sea, nor way, nor hils, nor wals, nor gates,
Though wide, high, ſhut, ſhall make us ſeparates.

It hath been obſerved that *Palmes* divided one from another by an arme of the ſea, have bowed their toppes one towards another, as witneſſing their amity, and proteſting againſt the

Jeſus Chriſt though placed in Heaven, is continually inclining his head towards his friends; hee is ever and anon looking to them, and comming to them: for nothing can keepe him

the Element which had diſunited them.

Prov. 27.9. 7. *A friend giveth hearty counſel,* or counſell from the ſoule. *David* ſaith of his ſuppoſed friend, wee tooke ſweet counſell, Pſal. 55.14 or we ſweetned counſell together.

8. *A friend protects his friends.* Hee is a man of another mans peace, one who hath an eye to the well-being of others, and vindicates them from evill reports, and frees them from danger.

9. *A friend is willing to ſpend his life for a friend.* Men have been willing to die to ſave their friends alive. For a good man, Rom. 5.4. *that is,* for a friend one would dare to die.

10. *A friend can do that for a man with credit, which were a diſgrace for a man to doe him* him off from his friends.

7. *Chriſt gives his friends ſweet counſell:* hee is their counſellour in all caſes. He directs their way for them; and ſheweth them how to order all their goings.

8. *Chriſt ſetteth a watch over his friends.* He is very tender of them, and is as jealous of them, as of his owne Name. He vindicates his friends from Satans accuſations; and defends them from the powers of darkneſſe.

9. *Chriſt layeth down his life for his friends,* or rather for his enemies, to make them friends. Chriſt dies that they may live. And greater love can John 15. no man ſhew then to lay down his life for friends.

10. *We by our friend Chriſt can be bold with God.* He for us, and we by him can goe

himſelfe: things (as to beg, &c.) are graceſull in a friends mouth, which would make ones ſelfe to bluſh.

to God with full aſſurance; but of our ſelves, and by our ſelves, we durſt not look God in the face.

II. Concerning the Spirit.

XVIII.

The Spirit of God is ſet forth by Oyle, Unction, and Anoyntment.

Pſa. 45.7. 1 John 2.20,27.

Oyle.

The Myſtery.	The Revelation.
1. *OYle will never or hardly ever mingle or incorporate with any other liquid thing.* It being full of aire ſwims upon, and cannot endure to be kept under.	1. *THe Spirit will never mingle, nor become one with the fleſh.* The Spirit is from above, and alwaies lives above; the Spirit cannot be under the command of any luſt, &c.
2. *Oyle cannot be dryed*	2. *The Spirit cannot be*

Unleſſe it be well beaten.

dryed up by Summers heat or Winters cold: its able to conſerve and maintaine its being againſt the ſcorching Sunne and incroaching Froſt.

3. *Oyle is of a ſoft and ſoſtning nature*; it hath a dilating quality, which by ſoft and inſenſible degrees, ſpreads and ſtill gaines upon the bodies where it fals.

4. *Oyle ſtrengthens*; and this I ſuppoſe was one end, among many others which they had in anoynting their bodies, *to ſtrengthen themſelves.*

שמן 5. *Oyle is of a fat and feeding ſubſtance*, its a very nouriſhing thing. A feaſt of fat things, or of Oyles.

Eſay 26.6. 6. *Oyle procureth*

Pſa.104.5 *beauty*, it maketh the face to ſhine: it makes a cheerfull countenance.

Exod.25.6 7. *Oyle was uſed for lights*;

be dried up by any heat of perſecution, nor by any cold and chilly ſeaſon, wherewith the ſoule is often almoſt benummed; it will live, though fleſh would ſtifle it.

3. *The Spirit doth ſupple and ſoften the heart*; it doth ſweetly diffuſe it ſelfe upon the ſoule, and ever makes way till it have filled the ſoule with grace for grace.

4. *The Spirit of God doth ſtrengthen every ſoule* upon which he is powred forth. He is Eph. 6. 10
the power of Gods might in which the Saints are ſtrong.

5. *The Spirit feeds us*, and by the Spirit we are fat and well-likeing before God.

6. *The Spirit is the beauty of Saints.* Hee makes their faces as the faces of *Moſes* and *Steven* to ſhine moſt gloriouſly.

7. *The Spirit is the light*

lights; the Virgins wooke Oyle in their Lamps to keep them burning, that they might give light.

8. Oyle is of an opening and clarifying nature.

9. *Oyle mitigates pains and aches*, it makes a man that is anoynted therewith more agile, nimble, and fit for motion.

10. *Oyle heals wounds, allayeth swellings, expels poysons*: The Samaritan powred wine and oyle into the mans wounds who fell among thieves. Oyle searcheth into the wound, and opens it.

Luk. 10, 34

light of Saints. The Spirit illuminates them to know all things which are freely given them of God. 1 Cor. 2, 12

8. The Spirit opens our understandings, clears our sight, and cleanseth our soules.

9 *The powrings forth of the secret Oyntments of the Spirit doe asswage the griefe of soules*; they ease the soule, and fit it for motion Godward.

10 *The Spirit onely* (by his word to, and worke in a soule) *can heale its wounded conscience.* The Spirit allayeth the swellings of pride; and expels the poyson of Satan which came into the soule with his fiery darts.

The

XIX.

The Spirit compared to Wind. John 3.8.

Wind.

The Mystery.	The Revelation.
1. *THe wind is of a subtile and invisible nature*; no man ever saw it, nor is its way known. It passeth the search of reason to finde out whence it commeth, or whether it goeth. John 3.7.	1. *THe Spirit is invisible, and works invisibly*: all his waies are unsearchable and past finding out. The naturall man knoweth not the things of the Spirit, nor indeed can he. 1 Cor.
2. *The motion of the wind is very swift*; and therefore 'tis said, to expresse Gods swiftnesse, Hee flies upon the wings of the wind.	2. *The Spirit is very quicke, and swift in motion*: hee is every where, and moves in the hearts of his people without going from one to another.
3. *The motion of the wind is various*; it doth not alwaies blow one and the same way;	3. *The Spirit moves variously*, now after the *North* wind, then after the manner of the Cant.

way; and its ſeverall motions have ſeverall effects and various operations.

4 *The wind workes powerfully, ſtrongly, and irreſiſtibly.* It hath a mighty force in making away all that ſtands in its way. It turnes up the *Cedars* of *Lebanon* by the roores. It rends the Mountaines, and breaks the Rocks. The *Italians* made a God of the wind and dedicated a Temple to it, becauſe they had ſeen its force in tearing the ſhips, and diſperſing the Army which *Sigiſmund* had prepared to invade *Italy*.

5. *The wind bloweth where it liſteth.* We cannot command the wind to blow where or as we would have it; it moves, and ceaſeth to move, freely. John 3. 8.

6 Winds diſſolve the clouds,

the *South* wind; and its motions have various operations in the ſoule.

4 *The Spirit is mighty in operation, there is no ſtanding before it.* It brings downe and levels all the high and lofty mountaines exalted in our hearts againſt grace. It roots up the roots of bitterneſſe; rends the hard and flinty hearts of men. The mighty power of the omnipotent arme of God worketh irreſiſtibly in the things of nature and grace. Well may the Spirit be worſhipped for God, being ſo omnipotent.

5. *God hath mercy on whom he will.* He ſends the wind of his grace to blow in one ſoule, and not in another; and at one time, and not at another. He worketh in every one ſeverally as he will. Rom. 9. 15. 1 Cor. 12. 11.

6. The Spirit doth diſſolve

clouds, and ſo occaſion raine to water the earth, to ſoften it, and make it fruitfull.

7. *The wind hath a cleanſing force*; it purgeth and purifies the ayre, which elſe would be condenſed and putrified.

8. *The wind is of a ſearching nature*, it finds out the moſt hidden places; it paſſeth through the moſt private corners and moſt indiſcernable crannies.

9. *The wind cooles and refreſheth us in hot times*; the wind tempers the diſtempers of nature.

10. *The wind diſperſeth and ſcattereth clouds*, and ſo maketh a ſerene, faire and cleare ayre. It diſpels miſts and fogs which did darken the

diſſolve the clouds of iniquity, and waters the heart with teares of repentance and godly ſorrow, and keepes the heart ſoft and humble, and makes it fruitfull.

7. *The Spirit doth cleanſe the ſoule*, and purge the heart from from deadneſſe and dulneſſe, and groſſeneſſe, that it may not be corrupted.

8. *The Spirit diſcernes and finds out the hidden thoughts* of men; it ſearcheth betwixt the joynts and the marrow. The Spirit tryeth all things.

9. *The Spirit doth ſweetly coole*, refreſh, and comfort our ſouls in the heat of fiery tentations.

10 *The breathings of the Spirit make faire weather* in the ſoule; ſo as the ſoule may clearely ſee the Heavens, yea the boſome of God open in Chriſt

the ayre.

11. *The wind hath a cherishing and a fructifying force.* Without the wind nothing would grow or prosper.

Christ ready to receive it.

11. *The Spirit, of a barren wilderness makes a fruitfull Land.* It is the Spirit that cherisheth and *animates* our soules.

XX.

The Spirit likened to Water.
Ezek. 36.25.

Water.

The Mysterie.

1. *Water for its rise is from* Eccl. 1.7. 1. *the Ocean*: thence they come and thither they returne.

2. *Water is a very necessary thing*; wee cannot live without water. Its necessary

1. *To quench our thirst, to allay the hea-*

The Revelation.

1. *THe Spirit flowes forth from God,* and to God hee returnes and carries many a soule with him.

2. *There is a necessity of the Spirit*, wee cannot live to God, but by the Spirit.

1. *Nothing can satiate the longings of*

heat of our stomacks. the height of misery is expreſt by a barren ground where no water is, becauſe a man may die with thirſt. Isal.63.1.

2. *Its neceſſary to ſoften things hardned,* which otherwiſe are of no uſe to us; as ſlime, &c.

3. *Water is neceſſary to quench fire*; ſometimes the fire goes from the chimney to the houſe top, and then we ſee the uſe and neceſſity of water.

4. *Water is neceſſary to cleanſe us*, to cleanſe our bodies, and our cloaths, &c.

5. *Water is neceſſary to make our Gardens and our fields fruitfull*; the earth would gape for thirſt, and open its mouth wide enough to ſwallow us

a thirſty ſoule, but a draught of the flagons of the Spirit. How dry and parcht is that ſoule which hath not the Spirit!

2. *The Spirit ſoftens our hard hearts,* which are even baked together for want of watering.

3. *The Spirit onely can quench the aſpiring fire* of luſt, pride and paſſion; which elſe would burne poore ſoules into aſhes, and conſume them to nothing.

4. The Spirit onely waſheth us, and cleanſeth us from all our pollution and defilement. Ezc.36.25

5. *The Spirit by watering us with the ſtreams of his grace doth make us fruitfull* and abounding in every good worke; and did not hee water us every

us up were it not for water.

3. *Water is a free and cheap thing*, easie to come by; it doth not cost us much. It is a common element, none are barred from it, any may goe to the River and drinke. 'Tis a sad time when water is sold. Lam. 5. 4.

4. *Water is a plentifull element*; 'tis a copious thing; there is water enough to supply all.

every moment, the roots of grace would not be able to beare fruit.

3 *Ho every one that thirsteth, come and buy water*, (that is, the Spirit) *without money*, and without price. who ever receiveth Christ, in him shall be a fountaine of living water, that is, the Spirit. Woe to us were wee to buy our waters. Iohn 4. 14

4. *There is Spirit enough* for every poore soule, to supply all their wants, and to last even to eternity.

III. Con-

III. Concerning Saints.

XXI.

Saints are called Babes.

1 Cor. 3. 1.

Babes.

The Mysterie.

1. *Babes beare in their faces their fathers image*; they represent them of whom they be begotten.

2. *Babes are something of our selves without us*; they are branches broken off from us; they are our selves in fraction.

3. *Babes are growing things*; they doe increase

The Revelation.

1. *The Saints are the image of God.* Man is but the *Sciography*, Saints are the *Eiconography* of the Divine nature. Nothing is such a lively representation of God as is a Saint.

2. *The Saints are as so many sparks strucke out of God.* As so many babes issuing out of him, and yet still abiding in him.

3. *The Saints grow from grace to grace*, till they

creaſe more and more unto *man-hood.*

4. *Babes are very harmleſſe*, they are not injurious nor malicious to any.

5. *Babes cannot goe alone, nor feed themſelves*; and therefore have their nurſes to attend them, to taſte their meat and put on their cloaths for them.

6. *Babes cannot beare ſtrong meat, they are fed with milke*, and ſuch things as are moſt nouriſhing, ſooneſt digeſted and moſt eaſily concocted.

7. *Babes are very deere to us*, we are tender of them, our very hearts are ſet upon them.

they come to be perfect men in Chriſt.

4. *The Saints are an harmleſſe generation*; they are oppreſſed, but oppreſſe not; wronged, but wrong not.

5. *The Saints have the ſpirit and Angels to guide feed and guarde them*: they cannot take care for themſelves, and therefore have overſeers.

6. *The Saints while babes are fed with milke, joy, and comfort*: but indeed when they are growne up, they muſt feed on courſer fare at times. They have gall and wormwood for many a meale.

7. *God is very tender of the Saints his babes*; his eye and his heart is alwaies towards them.

Saints

XXII.

Saints called Children.

Eph. 5. 1. & 1. 5.

Children.

The Myſterie.	The Reve'ation.
1. *CHildren are born of us*; they are the ſeed of our loyns, and the fruit of our wombes.	1. THe *Saints are born and begotten of God*. The ſeed of God, and travell of Chriſts ſoule. John 1. 13.
2. *Children partake of our nature*; they are fleſh of our fleſh, and bone of our bone.	2. *The Saints are partakers of the Divine nature*, they are Spirit of Spirit. 2 Pet. 1. 4. John 3. 6.
3. *Children are called by our name*; our name (and not anothers) is named upon them.	3. *The Saints are called after Gods Name*, *Godly* from God, *Chriſtians* from Chriſt *Spirituall* from the Spirit.
4. *Children have their portion from their parents*; parents provide maintenance and livelihood for their chil-	4. *God provides for his people*; and that they may not want, he himſelfe is become their portion. All God is

children, and leave their eſtates to them.

5. *Children ſit at our Tables with us*, they feed on the ſame food, and dip their finger in the ſame diſh with us.

Mat. 17.28 6. *Children are free*, *they doe not pay tribute as ſtrangers doe*; they are borne to priviledges, whereas ſtran
Acts 22.26 gers buy their freedome. As *Paul* told the Captaine, I was free born.

is, all God hath, all God can doe is theirs.

5. *The Saints eate the food of God*, and that is God-enjoyment: they have the ſame meat and drink with Chriſt.

6. *The Saints are borne to great and glorious priviledges*; though indeed Chriſt bought all for them, & bought them to injoy all. They are free men, and the deniſons of Heaven.

Thus the Saints are children conſidering them as *from* their parents: They are children alſo conſidering them as *to* their parents.

1. CHildren *are very teachable*; wee may learne them any Language, Art, or Science we pleaſe: their genius is flexible.

2. *Children are very humble*, therefore Chriſt

1. THe *Saints are very flexible and yeelding to the teachings of God*. Their hearts are at Gods command and diſpoſe.

2. *The Saints are not onely humbled, but they are*

Chriſt ſaid to his Diſciples, Whoſoever ſhall *humble* himſelfe
Mat. 18. 3. as this little child, the ſame is greateſt in the Kingdome of Heaven. They doe not take care for great things, they are not minding the world, &c.

3. *Children are obedient to their parents*; they are at their parents becke. They do but waite to know their parents will, that they may obey it.

4. *Children are very tender of their parents honour*, that neither they or others blemiſh it. They will rather ſuffer themſelves, then ſuffer their parents to ſuffer. 'Tis ſtoried of a Kings ſon who was tongue-tied, that ſeeing one about to ſtrike his father, by ſtraining himſelfe looſs'd the ſtrings of his tongue, and cryed out, ſtrike not the King. So tender was he

are alſo humble ones. God dwelleth with the humble, that is, with the Saints. The Saints minde not the things of the world, nor ſeeke they great things for themſelves.

3. *The Saints are obedients to God*; yea 'tis their meat and drink to doe his will; He is their father, and they honour him.

4. *Saints are tender of Gods honour*; if any revile them, or ſtrike them, it goes not ſo much to their heart; but they cannot endure to ſee their fathers honour in the duſt. Though they be ſilent and tongue-tied when they themſelves doe ſuffer, yet their love and duty to their father conſtraines them to ſpeak if his Name be like to ſuffer. They take more

he of his fathers welfare.

5. *Children*, *and all they had and did was* anciently *for their parents.* As appeares by
Gen. 48.22 *Jacob*, Gen.48.22. I give thee one portion above thy brethren, which I conquered with my Bow & with my Sword. Which *Jacob* himselfe never purchased, but his sonnes did, when they kild the *Sichemites:* onely he was Lord over them and all they conquered, and therefore called it his, as if it had been purchased by himselfe.

care for God then for themselves.

5. *The Saints are all they are, and doe all they doe, and imploy all they have for their God.* They account not their being worth injoying, but as it may be laid out for God. They are in the world as Christ was in the world, and that is to doe their (as hee did his) fathers will; they live in God, and live for God. God is their end, and not they themselves.

Saints

XXIII.

Saints called Heires and Firſt-borne. Rom.8.17. Heb.12.28.

Firſt-born.

The Myſtery.	The Revelation.
Gen.27.29 1. THe *Firſt born had a Princely power* and dominion over their brethren. They bowed downe before them. They were next to their Father in honour.	1. THe *Saints are made Kings to God*; and God makes the world (their brethren after the fleſh) to ſerve them. They are next to God in honour. Rev.1.6. Rev.1.6.
2. *The firſt-borne were Prieſts* in their Fathers families, till the Levites came in.	2. *The Saints are Prieſts to God* to offer up themſelves a holy and acceptable ſacrifice unto God. Rom.12.1.
3. *The firſt-born had the inheritance*, the reſt had but a piece of money: and to this day we ſee that men uſe to make their inheritance to the firſt-born. And beſide the	3. *The Saints have Heaven for their inheritance*; the world hath but a ſmall allowance; for all they have amounts to no more then vanity. God makes himſelfe Eccl.1.1.

the inheritance, the firſt-borne had a double portion of the goods. Deut.21.17

4. *The firſt born were redeemed with a great price*; the redemption of a firſt-born was with no leſſe then five Shekels.

5. *The firſt born had a peculiar ſort of apparell*, whereby they were diſtinguiſhed from others; ſuch was *Eſau* his goodly rayment, which *Rebecca* put upon *Jacob*. Gen.27.15

6. *The Firſt-borne had the bleſſing annexed to him*; and unleſſe they were ſupplanted as *Eſau* was by *Jacob*, they were bleſſed of their Father, eſpecially when their fathers were about to die.

בכור primus genitus.

ברוך benedictus.

and all to the Saints. The Saints have a double portion: they have for this life, and that which is to come. 1 Tim.4.8.

4. *The Saints are redeemed with a great price*, with the precious blood of Chriſt; he himſelfe was their redemption-money.

5. *The Saints are cloathed with the goodly rayment* of Chriſts righteouſneſſe; holineſſe is the Saints livery, whereby they are diſtinguiſht from the reſt of the world.

6. *The Saints are the bleſſed of the Lord*; and none can take either birthright or bleſſing from them: *they are bleſſed, yea and they ſhall be bleſſed.* Jeſus Chriſt bleſſed them at his departure, and that bleſſing ſhall never depart from them.

The

The difference betweene the *Heirſhip* of the children of men and the children of God.

1. *AMong the children of men, all cannot be heires*; they cannot all have the inheritance.

1. *BVt the Saints are heires together*, yea heires together with Chriſt; they all have all. Rom.8.17

Their co-heirſhip appeares.

1 They have all the ſame father. Eph.4.6.
2 They are all of the ſame body. Eph.3.6.
3 They have all one Spirit. Eph.4.4.
4 They weare the ſame apparrell. Gal.3.27.
5 They all have the ſame gifts of grace; one faith, one hope. 28. Eph.4.4,7.
6 They all have the ſame promiſes. Eph.3.6.
7 They have the ſame or the like attendants, *viz.* Angels. Heb.1.13.
8 They ſhall all have the ſame glory, the ſame crowne incorruptible, which fadeth not away; and they ſhall all enjoy it in the ſame place. There's roome enough for *Abraham* and *Lot*. 1 Pet.1.4.

2. *The firſt born of this World are heires onely to a little earth*; their inheritance is but of this world.

2. *But the Saints are heires of Heaven*; they are borne to a Kingdome that is above.

3. *The firſt-born of this*

3. *But the Saints cannot*

this world are oftentimes by policy *deprived of their title, and* by force *deprived of the enjoyment of their inheritance.* They are ſupplanted as *Eſau* was, and turnd out of of all.

4. *The firſt-borne of the world are heires onely of a temporary inheritance*; their inheritance will not live as long as they are to live: they muſt leave it all.

cannot be by policy or force *deprived either of title or poſſeſſion*; for their life and inheritance is hid with Chriſt in God. Their treaſury is in Heaven Mat.6.19. where moth cannot corrupt, nor thieves breake thorough and ſteale.

4. *But the inheritance of the Saints is everlaſting in the Heavens*: it will never decay, but outlaſt time it ſelfe, being to endure for ever.

Saints

XXIV.

Saints are called Sheepe.

John 10.

Sheepe.

The Mystery.	The Revelation.
1. *Sheepe are very harmlesse creatures.* Hence proverbiall προβατίου βίον ζῶν, to live like a sheep, that is, harmlessly. And προβατῶν ἦθος *more ovium.* *Instar ovis.*	1. *The Saints are an harmlesse, quiet, and gentle people.* They suffer wrong, but doe none. To live the life of a Saint, is to live quietly, peaceably, voyd of offence toward God and man.
2. *They are creatures which the beasts of prey doe looke after*; they are haunted and hunted by dogs, wolves, and foxes: no creatures live in more danger then sheepe, and therefore need a shepheard.	2. *The Saints are the game which wicked men*, the dogs, wolves, and foxes of the world, *hunt for.* They are ever prosecuted and persecuted by the ungodly of the world.
3. *Sheepe are patient crea-*	3. *The Saints beare the*

creatures, they open not their mouth when led to the ſlaughter.

4 *Sheep are ſociable creatures*; they company much, and keep together in flocks.

5. *Sheep are contented with hard fare*: though they are kept but on commons they will live.

6. *Sheepe are very tractable creatures*; you may lead them where you pleaſe: as God led *Joſeph* like a ſheep. Pſal. 80. 1.

7. *Sheep are profitable creatures*; they are as uſefull as any creature; they are altogether uſefull: there is nothing in a ſheep but is of good uſe. They doe inrich their owners.

the hand of the Lord with patience; though he kill them they will not complaine. Pſal. 39. 9.

4. *The Saints delight to be congregating*; they meet often together and flocke together to enjoy God in each other.

5. *The Saints are contented with a little*; though they have but pulſe, but bread and water, they can live contentedly; they looke not after ſuperfluities.

6. *The Saints are willing to be led by God*, they will follow the *Lambe* whereſoever he goes.

7. *The Saints are very profitable whereever they come*; they are doing good and inriching the world with what God hath given them; the world would not ſubſiſt but for the Saints.

The

l.39.9.

XXV.

The Saints are likened to Eagles. Matth.24.28.

Eagles.

The Mystery.	The Revelation.
1 *EAgles are quick sighted; their eyes behold a farre off* They are also strong sighted, for they (such as are genuine) can for a long time looke against the Sun with an open, stedfast, and undazeled eye. For their quicksightednesse, we *proverbially* call a quick sighted, as also an insighted man *An Eagle-eyed man.* A man who can quickly search and dive into the depths of busineſſe. Iob 39.29. נשר שור *à intuendo: quia rectâ solem intuetur.*	1. *THe Saints are cleare and quick sighted*; they can see from Earth to Heaven; they can through Christ looke on God with an open eye, whom the world cannot see and live. They are also well insighted in the things of God; they pry into the secrets of God, and into the mysteries of godlineſſe. They foreſee the evill and hide themselves, whereas the wicked paſſe on and are insnared. Acts 7.56. Pro.27.12.
2. *Eagles are very speedy winged, and swift of*	2. *The Saints are very speedy and swift in*

of flight; 'tis said of *Saul* and *Jonathan*, they were swifter then Eagles; and 'tis said of Eagles, they make haste to the prey. The flying of the Eagle is used in Scriptures to denote exceeding swiftnesse, as *Jer.*48.40. *Jer.*4.13. *Lament.*4.19. *Hos.*8.1. *Habuc.*1.8.

2 Sam.1.23 *Hyperbole.*

Iob 9.26.

Ἀετὸς παρὰ τὸ ἀΐσσω. *impetu ferar.*

3. *They are greedy in dividing and devouring the spoyle.* The young ones sucke up blood. And this is the reason why the *Roman Legion* carried the *Eagle*; for Birds of prey were usually taken into *Ensignes* of war.

Aquila ab aquilone. Iob 39.30.

4. *The Eagles doe mount up on high and soare aloft.* They dwell in the Rocks; They make their nests on high, they exalt themselves even to the Stars.

Iob 39,26 27. Iere.49.16 Obad. 4.

in their motions to Christ. They runne, yea they fly to him; they make haste to their God. They flee away as an Eagle toward Heaven, and are carried upon Eagles wings. They fly as Doves to the windows. They are not well, but when they are soaring aloft toward the bosome of God.

3. *The Saints eate so heartily of Christ, and feed on him with* such *good stomacks*, that they even prey on Christ. They are very greedy in sharing Christs banquet. They suck up much of his blood, which is better then Wine.

4. *The Saints love to dwell on high, and to have their conversation in Heaven.* They build their nest above the Stars, in the bosome of God. They are not of the earth, neither can they rest here, but mount

Phil. 3.20.

Esay 40.31

5. *Eagles are unwearied in their flight*; they doe not faint with flying, but continue long, and hold out long in flight.

Esa.40.31.

6. *Eagles are lively and long-lived*; for they renew their strength (by changing their feathers). Hence *Aquila vivacior* more lively and lifefull then an Eagle.

Ἀετὸς ab a intens. & ἔτος annus. Psal.103.5

7. *Eagles are where the carcase* is; where the slaine is, there are they, and where the carkasse is there the Eagles are gathered together.

Iob 39.30 Mat.24.28

8. *Eagles* (as 'tis storied of them) *are not stricken with lightning*. Hence the Poets say that the Eagle was *Jupiters* Harnesse-bearer; And it may be

mount up like (Eagles) to be with God.

5. *The Saints are not weary in their motion toward God*. They run without wearinesse, they walke without faintnesse. They are *held up*, and therefore they *hold out* unto the end.

6. *The Saints are lively and fresh*; they doe flourish, and are green in their old age. They renew their strength, but casting away their owne, and taking the strength of Christ; Death doth not end their life.

7. *The Saints are where Christ is*; they abide with Christ and will not leave him: & where they should go? he onely is the food of eternall life.

8. *The Saints are not smitten with the lightning of Gods wrath*. The consuming fire, *that is*, the wrath of God doth not touch them, nor come neere to

be for this they were in the Roman Legions.

Unleſſe exceeding hungry.

9. *Eagles ſeldom or never eate the prey alone*, but they ſuffer other birds to feed together with them. The ancients did ſet forth benignity under this *Hieroglyphicke* of an Eagle with other birds taking meat out of the ſame pot.

10. *The Eagles doe wage a continuall warre with the Dragons*, and will not be at peace with them: there is irreconcileable hatred betwixt them.

11. *The Eagles are contemners of reproaches and affronts*; though the night-crows provoke them, they are not moved at it.

to them, for Chriſt hath borne it for them.

9. *The Saints do not incroach to themſelves, but admit of a community.* They doe not eat their morſels alone, but are willing that any, yea that all ſhould pertake of their dainties. They are not ſo evill-eyed as to grudge any the participation of the Goſpel-feaſt.

10. *The Saints are continually in war with the principalities and powers of darkneſſe. Michael* and his Angels are alwaies fighting againſt the divell and his angels.

11. *The Saints take no notice of the night-crows of the world*, the ſons of darkneſſe; they are not at leiſure to thinke of them, when they revile and reproach them.

Saints

XXVI.

Saints are called Angels.

Rev. 14. 15. &c.

Angels.

The Myſterie.	The Reve'ation.
Pſa. 104. 4. 1. *ANgels are of a pure and ſpiritual nature*; they have nor fleſh and bone as wee have. And hence 'tis that they are inviſible and cannot be comprehended by our ſenſes. Luke 24. 39.	1. *THe Saints are of a pure and ſpirituall nature.* Though they are in the fleſh, they are not fleſh; for that which is of the Spirit, is ſpirit. They are indeed ſuch as the world ſees not, though they look them in the face. For the Saint is the hidden man of the heart; *A Saint is a man in the ſpirit.* Iohn 3. 6.
Mat. 25. 31 Rev. 14. 10 2. *Angels are very holy.* When the Sonne of man ſhall come & his holy Angels. And hee ſhall be tormented in the preſence of the holy Angels.	2. *The Saints are the people of holineſſe*, yea of his holineſſe; that is, holy in the holineſſe of Chriſt. They are altogether holineſſe to the Lord. Eſay 63.
3 *An-*	3. *The*

3. *Angels are very wise.* *David* was wise according to the wisdome of an Angell of God, able to discerne betweene good and evill; and for their wisdome Angels are called *Intelligences*: this being the difference between them and men, that Angels are *intellectuall*, and men *rationall* beings. Angels use not Syllogismes or Inductions, &c.

2 Sam. 14. 20.

Scientia hæc post hoc, non hoc ex hoc.

4. *Angels desire to pry much into the mysteries of grace* and mercy by Jesus Christ. The Gospell is a *deep* which they take great paines to stoop down that they may *peep* into it, and as through a *Key-hole* see the wisdome, goodnesse, and power of God.

1 Pet. 1. 12.

5. *Angels are lovely, beautifull, and shining.* *Stevens* face was as the face of an Angel, that is, shining with glory: for when the Angels did

Acts 6. 15.

3. *The Saints are a wise people.* Wise as Serpents, wise to do good. They are wise as, yea wiser then Angels; for to them is made known by the Saints the manifold wisdom of God; none understand God better then Saints, for they know him by the light and wisdome of himselfe, that is, Christ and the Spirit.

Eph. 3. 10.

4. *The Saints make it all their businesse to study Christ*, and the Gospell; they dig and dive for it as for an hid treasure. They are ever peeping and prying into the bosome of Jesus Christ, that they may know that love which passeth knoweth.

1 Cor. 2. 1.

Eph. 3. 19.

5. *The Saints are faire and lovely*; they shine in the beauties of holinesse, that is, the comlinesse which Christ hath cloathed them

Cant. 1. 10.

did appeare they appeared in brightneſſe; and therefore 'tis that they are painted in the moſt youthfull and beautifull ſhapes. And when we praiſe a man for beauty, wee ſay he is like an Angell.

6. *Angels are great in power and might*; they excel in ſtrength *Pſal.*103.20. they are mighty; for one Angell in a night ſlew an hundred fourſcore and five thouſand in the campe of the *Aſſyrians*, and when they aroſe behold they were all dead corps.

2 Pet. 2. 11
2 Theſ. 1. 7.
2 Kings 19 35.

7. *Angels are ſwift in executing their buſineſſe.* They have wings and fly, as *Gabriel* was cauſed to fly ſwiftly.

Dan. 9. 21

8. *Angels are very obedient to God, they doe his command.*

Pſa. 103. 20

Their obedience is ſeen firſt in their ſer-

them with. They need not *paint* nor *patch* their faces, for 'tis their beauty to be *without ſpot*; ſaith Chriſt of his Spouſe, thy voyce is ſweet, and thy countenance comely.

Cant. 2. 14

6. *The Saints are ſtrong in the power of Gods might*, that is, Chriſt who ſtrengthens them. By the ſtrength of their God they encounter with, and put to the rout whole *Myriads* of temptations, and conquer *millions* of corruptions.

Phil. 4. 13.

7. *The Saints are very ſwift in their motions Godward*; they are carried on the wing of ſpirituall affections, and mount up to God.

Pſal. 27. 8.

8. *The Saints are obedient to God*, they ſtand ready preſt to doe his will.

They ſerve God; and one another

ſervice to God.
2. In their ſervice to ſuch as are Gods.

Toward God.

1. *They ſtand before him,* as a waiting man or ſervitour before his Maſter, to heare his voyce, and know his pleaſure. To ſtand before a man in Scripture phraſe is to waite upon a man.

Pſ. 103. 20 21.

2. *Angels reverence, admire, and adore God and his glorious Majeſty*; and therefore vaile their faces before him.

Iſay 6. 2.

3 *They give glory to God*, yea 'tis their very buſineſſe to ſing *Halelujahs* to God; ὡς ἀγγέλων λειτουργία δὲ ψαλμῳδία. Angels worſhip

ther for Gods ſake.

God.

1. *The Saints ſtand waiting upon God*, to know what is his good pleaſure concerning them; that when they underſtand what is his good and acceptable will, they may be in readineſſe to every good word and worke.

Acts 10. 33

Iob 38.

2. *The Saints vayl their faces with many a ſcarlet bluſh of ſelf abhorrency*, when they ſtand before their God. They have high and honourable thoughts of God, whom they reverence and adore.

Iob 42. 6.

3. *The Saints make it their work* (and account it their greateſt wages) *to give glory to God.* They know no other glory then to glory

ſhip is Pſalm-ſinging or praiſ-giving unto God.

They doe their ſervice,

1. *Joyfully.* The Morning ſtarres ſang together, and all the ſonnes of God ſhouted for joy. Iob 38.7.

2. *Angels do their ſervice faithfully*; they keep cloſe to their worke, and turne not aſide on any pretence: neither doe they mince their worke and do it by halfs.

3. *Angels are conſtant in their ſervice*; they proceed εἰς τὸ παντελὲς to the uttermoſt, and perſever to the end.

4. *Angels are unwearied in their ſervice*; they runne and returne, and are as lively at the end

glory then to glory in the Lord, and to give glory to the Lord.

The Saints doe their ſervice,

1. *Joyfully.* 'Tis their very delight (*as it was Chriſts*) to doe the will and ſing the praiſes of their God.

2. *The Saints are reall, cordiall, and faithfull in their ſervice of God.* Their heart is wholly ſet on God. Promotion ſhal not bribe them, nor affliction fright them from the ſervice of God. Rom. 7.25

3. *The Saints go on from ſtrength to ſtrength*, degree to degree, grace to grace, *even* to a compleat and perfect ſtature in Chriſt Jeſus.

4. *The Saints run without wearineſſe, and walk without faintneſſe*; they are not ſpent in ſpen-

end as they were at the beginning. They are fresh and ready for new expeditions.

5. *Angels seek not themselves in serving God.* They know not themselves, nor love themselves, but in and for their God. They will not take the least honour to themselves.

Rev. 22. 8, 9.

2. *Angels serve the Saints.* They are all miniſtring ſpirits ſent forth to miniſter for them who ſhall be heires of ſalvation.

Heb. 1. 14.

1. *Angels reveale Gods mind.* They are Gods meſſengers going up and down the world to diſcover God. They are Gods *Nuncio's.*

Dan. 9. 22 &c.

2. The

ding themſelves for Chriſt. They are alwaies ſtrong in the power of Gods might.

5, The Saints are to doe nothing to their own, but all to the glory of God. And ſaith *Peter*, Gaze not on us, for wee have not done this, but Chriſt hath done it. And *David*, not unto us, (*he doubles it*) not unto us, but unto thy name be the praiſe.

1 Cor. 11. 10

Acts 3. 12.

Pſa. 115. 1.

2. The Saints alſo ſerve the Saints.

Pſal.

1. The *Saints* (by the words of their mouth and the worke of their hand) *doe preach and publiſh* to the world what is the *mind and will of God,*

Pſal.

Zach.

2 *Angels rejoyce at the conversion of sinners*; they are glad when the number of heavenly *Quiristers* is increased.

3. *The Angels attend the Saints*, who are committed to their charge; that no evill touch them, nor any danger come neere them. They are to beare the Saints in their hands, that they dash not their foot against the stone.

And therefore

1. *They encampe about them.* The Angell of the Lord encampeth about them that feare him, and delivereth them.

2. *They pray for them*, as the Angell in *Zachariah*. How long O Lord of Hosts

God, and that is holinesse.

2. *The Saints are like minded*, 'tis their joy to see or heare of any poore soules being brought in to the number of such as shall be saved.

3. *The Saints doe attend the Saints*; they have an eye to the good of all men, but especially to the houshold of faith. They take a kind of charge of each other, to watch over one another, and to beare up one another.

And therefore

1. *They doe encampe one another*, and guard and garrison one another with their utmost power.

2. *The Saints pray for each other*, and carry one another deare and preci-

Hoſts wilt thou not have mercy on *Jeruſalem*, and on the Cities of *Judah*?

3. *They ſupply the wants of the Saints in time of need.* They are ever taking notice of the Saints conditions and caſes, and accordingly apply themſelves to them. They have dreſt a dinner for the Saints, who elſe had given up the ghoſt for hunger.

1 King. 19 6,7.

4. *They are often ſent to comfort the Saints.* They often bring them glad tidings of great joy.

Luke 1. 10.

9. *Angels are bleſſed*; and their bleſſedneſſe is in this, that

ous to the Throne of grace. They are ſo one in the oneneſſe of Chriſt, that they cannot be unmindfull of them which are borne of the ſame will of God as they themſelves are.

3. *Saints* (as they have all from Chriſt, ſo they) *lay out all upon Chriſt*; if they finde him hungry they feed him, if thirſty they give him drinke, if naked they cloath him; if in priſon, they viſit him. They will not ſee Chriſt in want.

Matth. 25. 35, &c.

4. *The Saints are often meſſengers of good news to each other*, when they are declaring Gods dealings and imparting their ſeverall experiences.

9. *The Saints are a bleſſed people*, and bleſſed in this that they have

that they are continually in the ſight and enjoyment of God.

10. *Angels are appointed to their ſeverall functions*; They have not all the ſame imployment, nor are they all of the ſame degree: there are Principalities, powers, &c. but all know and keepe their owne ranke.

have the Lord for their God, that they ſee him in his light, and live in his life.

10. *The Saints are appointed to ſeverall Orders* and rankes, to ſeverall offices and imployments. Though they are all members, yet ſeated and ſituated in ſeverall parts, and for ſeverall uſes. 1 Cor. 12, 14 &c.

Though

Though the *Saints* are in many respects *lower* then the *Angels*; yet in this they are *higher* then the *Angels*, viz.

THat Jesus Christ and the Angels are not one as head and members so as to
Heb. 2. 16. make up one body; he tooke not to himselfe or on himselfe the nature of Angels.

BUt the Saints and Christ are one body; they are 1 Cor. 12. 12.
bone of Christs bone, flesh of Christs flesh, yea Spirit of Christs Spirit: for that which is borne of Spirit is Spirit. Christ tooke *into* as well as *unto* Heb. 2. 16.
himselfe the seed of *Abraham*.

The

XXVII.

The Saints are likened to Gold.

Job 23.10. Isa. 13.12.

Gold.

The Mystery.

1. *Gold is a precious mettall.* 1 Pet. 1.7. 'Tis a mettall that is pric'd at an high rate; and in Scripture precious things which are are of great value are set forth by Gold; and 'tis because of its worth that it is so much sought after, and so much made of.

2. *Gold is a solid and wel compacted mettall;* closely united within it selfe. 'Tis not so porose as other mettals. Solidum.

3. *Gold*

The Revelation.

1. *The Saints are a precious people*; The Saints are greatly esteemed,

1. Of God as his { Portion and glory. Deut. 32.9 Esa. 46.13.
2. Of the Angels as their charge. Psa. 91.11.
3. Of their fellow Saints, as their brethren.

2. *The Saints are closely united.*

1. To God.

2. To one another; and if they divide, 'tis because of the drosse that cleaves to them.

3. *The*

Iob 28.19 3. *Gold is a pure mettall*; it hath the leaſt droſſe in it of any mettall: and hence it is that Gold is more free from ruſt then other mettals are.

4. Gold is of a beautifull, ſhining, and glittering colour. When 'tis faire and cleare weather, we ſay *aureſcit aer*, according to *Jobs* expreſſion, *faire weather* (the originall is) *Gold* commeth out of the North. And when we would make any thing faire and beautifull we *guild* it over.

Aurum ab, אור *lucere.*

זהב Iob 37.22

5. *Gold is very p'yant*; you may bow it, it is reckoned among its natures to be ſoft and pliant. And this ſoftneſſe is from the great quantity of ſpirits which are in it, which ever helpeth to enduce yeelding.

6. *Gold will indure the*

3. *The Saints are the pureſt of men*, for they are men purified and refined. Other men are full of fleſh, which is droſſe, but the Saints are full of the Spirit, and that's their purity.

4. *The Saints are faire and lovely* through the ſplendour of Chriſts Golden beauty which ſhines and ſits upon them. Its faire weather, a Golden, a cheerfull time with a Family, City, or State when the righteous ſhine in it. They are the Gold, the beauty of the world. Pro. 11.20.

5. *The Saints are of a ſoft and yeelding nature*. They have new hearts of fleſh filled with Spirit, which makes them plyant and flexible to the will of God. Their hearts doe (*as Wax to the Seale*) yeeld to the impreſſions of God. Ezc. 36.26

6. *The Saints are not con-*

Iob 23, 10 *the fire.* Saith *Job*, when I am tried I ſhall come forth as Gold, that is, I ſhall loſe nothing (*unleſſe it be droſſe*) I ſhall not be conſumed in the fire. Gold doth not loſe by being in the fire, it keeps its excellency in deſpight of the envious rage of fiery flames.

7. *Gold can do much, it hath great command in the world*: according to the *Italian Proverbe*, Love can doe much, but Gold can doe more: it can with worldlings.

8. *Gold is taken out of the earth*; 'tis digged out of the bowels of the earth. There is little difference apparent (till it be refined) betweene that and other earth.

consumed in the Furnace of affliction, though heated ſeven-fold. Though it burn their bodies into aſhes, and reduce the fleſh into the firſt *Atomes*, yet the Saint, the Gold is preſerved: *the man in the ſpirit*, which is the Saint, cannot be toucht. The Saints come forth like Gold, that is, ſhining and full of glory. Dan. 3.

Job 23.10

7. *The Saints can do very much*, they are favourites to the great Commander of Heaven and earth, and are thereby very prevalent with God, who ever heareth them. Eſay 45. 11.

8. *The Saints are called out of the world*, and till Chriſt take them out from the World and refine them there is no difference betwixt them and other men. Chriſt findes no difference, but makes it. John 15.19 Rom. 3.1

9. There

9. It

9. *There is great paines taken, and men are at great cost and charges about their Gold, till it be of any use to them.* Oh what great hazzards have the discoverers of the *Indies* cast themselves upon, that they might be masters of its Gold!

9. *It cost Jesus Christ much paines, and he was at great cost and charges that he might purchase to himselfe some poore soules, and make them Golden Saints.* We were not redeemed with corruptible price, such as is Silver and Gold, but with the precious blood of Christ. 1 Pet. 1. 18. 19.

Some

Some difference betweene Gold and Saints.

1. *Gold hath but earth for its principle*; Gold is but yellow earth; 'tis of a very low descent. It may say to the dust thou art my mother, and my sister.

1. *The Saints have a Spirituall principle and originall*, they art of a Noble and Heavenly extract; for for they are of the Spirit. Saints may say to God thou art our Father, and to Christ thou art our brother; begotten of the same God, though not in the same way.

2. *The use of Gold is but to serve the world.* Its imployment is but to be tost up and downe from hand to hand, and be any mans servant.

2. *The service of the Saints is to be Gods onely*; they are not to be imployed in the worlds worke; they must not serve two Masters.

3. *Gold weares away by little and little*, it decays by use and growes to be of lesse value. The more its in service, the more it wasts. It keepes best out of service.

3. *But the Saints gaine by service*, and the more they are used the better they be. For 'tis the nature of grace to increase by laying out. Saints are at worst,

Gold

when

Gold is like all other earthly constitutions, they perish in the thing.

1. 2. 22.

4. *Gold hath its glory from art*; were it not moulded, and shap'd, and furbished by art, it were of no esteem.

5. *Gold must returne to its dust* and perish, and be no more.

1 Pet. 1. 7.

when they are standing still. *Grace is the best weare, for it weares not out in wearing.*

4. *But the Saints have all their glory from grace.* 'Tis not the worke of mans hand, but Gods, that is the Spirit, which makes the Saints glorious.

5. *But the Saints* (though they die) *shall live in and with God for ever.*

FINIS.

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